THE UNITED CHURCH

OBSERVER

MAY 1, 1959

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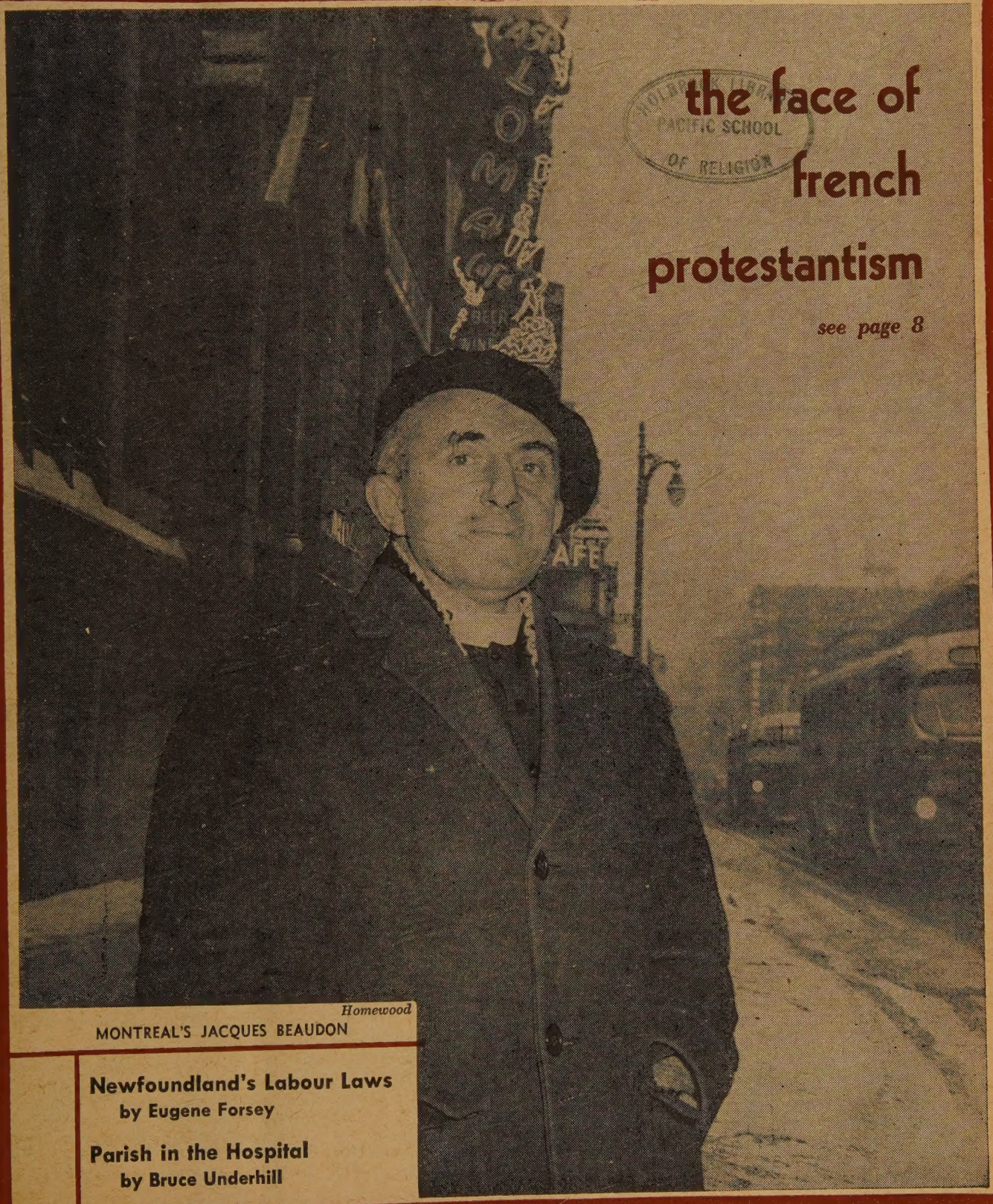
OF RELIGION

the face of french protestantism

see page 8



Homewood

MONTREAL'S JACQUES BEAUDON

Newfoundland's Labour Laws
by Eugene Forsey

Parish in the Hospital
by Bruce Underhill

Letters

The Newfoundland Issue

Dear Sir: There are aspects of the Newfoundland situation on which I am not in a position to take sides. However, there is one fundamental issue which in my opinion transcends all others, and that is the right of free association. . .

The fear or threat of disintegration of the United Church in Newfoundland if we oppose Mr. Smallwood's act leaves me cold. Any church that supports suppression of free association has already disintegrated. . .

I firmly believe the act of the Newfoundland legislature negates our rightful freedoms, and as they are a member of the Canadian nation they must accept the concepts or get out. . .

Toronto, Ont. E. Pritchard.

Troops Bar Recognition

Dear Sir: . . . Communist China is still in conflict with the United Nations because she has not obeyed its injunctions to remove troops from North Korea, and therefore cannot be officially recognized by U.N. or other democratic bodies. Now Red China is committing similar offences in Tibet. One cannot recognize a regime which does not adhere to the rules of the game.

Vancouver, B.C. Mrs. W. S. Watson.

Comfortable Sermons

Dear Sir: There seems to be a steering away from some of "The Parables of Jesus." It is often easier to sidetrack the truth contained in, for instance, "The Rich Man and Lazarus" and "The Final Judgment" than to make some of us squirm in the pews.

Is it not the place of the church to proclaim the truth, and having proclaimed it, the individual must examine himself in the light of truth. Too comfortable preaching may have too little of Kingdom-building material in it.

Valois 33, Que. Wm. C. Scott.

The Rural Church

Dear Sir: For over 70 years the rural church in Canada has been adjusting to declining rural farm population. The trend has been to larger parishes. The little roadside cemetery of Ontario often marks the site of a once active congregation, while here in the west the little country school that doubled as a preaching place on Sunday is gone or serves as a granary for surplus grain. The story of The United Church of Canada parallels the adjustment to changing population patterns.

But the Church has a plan. We have just helped to fill out the annual questionnaire from Presbytery which asks "Have the families on your Pastoral Charge enjoyed the full opportunity and privilege of pastoral care during the year?" Since the days of William Losee the churches which form our tradition practised a pastoral ministry. The United Church of Canada still ministers to more rural families than any other Protestant denomination in Canada.

The trend to larger parishes will likely continue and there is one specific problem which is being faced although the whole Church might be more aware of it. That is the high cost of travel of rural ministers, especially ordinands on larger parishes.

Rockyford, Alta. (Rev.) C. Wesley Hutton.

"There goes Mr. 'Make-your-family-the-center-of-your-life' off to another meeting!"

Churchill, Too?

Dear Sir: Concerning the editorial sermon "On Preaching Without Notes," let me say that I'm one who determines the size of a preacher by whether or not he uses notes. I believe that any speaker (secular or divine) who can't trust his God to lead him through a 45-minute discourse on any given subject without the help of a paper, has missed his calling. Anybody like that would serve his fellow men better by raising vegetables.

Ruthven, Ont. G. Hallegervachs.

Dear Sir: Your editorial sermon "On Preaching Without Notes" revived a memory. I once heard Dr. J. R. P. Sclater preach a month of Sunday evening sermons on "the breadth, and length, and depth, and height" Eph. 3: 18. They were all good, and so far as I was concerned, Dr. Sclater reached the climax of his preaching career the night that he spoke on the depth of the love of Christ. I have not heard half a dozen preachers on this continent or in Great Britain who could do so well.

Those who are unfamiliar with Dr. Sclater's homiletic style should consult the fourth volume of The Interpreter's Bible.

Scotstown, Que. Roy M. Pounder.

Wants Church Clearing House

Dear Sir: I can travel all over the North American continent on many different railway lines but I buy only one ticket from either the C.N.R. or C.P.R. The issuing company issues pro-rata payments to all the companies on whose lines I have travelled.

Today I have issued cheques to the following church organizations or administrative departments within the confines of 299 Queen Street:

The United Church Observer
The United Church Publishing House
The Board of Information and Stewardship
The Literature Distribution Centre

The small cheques each desire 15c. add tional to cover bank charges and eac requires a separate envelope and postag stamp, in our case, 5c., so the total cost o payment could be 80c. By having one centr clearing house the maximum cost would b 20c. I say nothing of the saving in cheque envelopes, and most valuable of all the tim of the volunteer treasurer. Undoubtedly th organizations will be able to raise man objections but I would be satisfied if I ha some assurance that consideration had bee or would be given, to the institution of central clearing house of payments to th many groups at 299 Queen Street West.

Ottawa, Ont. Glen Ga

What Comes Next?

Dear Sir: Having read the symposium " I Had A Million Dollars" with great intere and noted the many practical suggestion made, I ask myself the question, "Wh next?"

Surely this should be followed by "March of Dollars" so that by 1961, whe the one millionth member is received, w shall be able to spend the money suggested.

May I add one further suggestion! Ho about every member of the United Churc who is now a social drinker or a smok making a sacrifice of those indulgences f the next two years, and setting aside th money thus saved for the advancement the Kingdom of God It would startle th world, and be a visible expression of o love for Christ.

Edmonton, Alta. Frank W. Wiggin

Dear Sir: Considering the fact that yo editorial million dollars was stipulated come from the church membership and s presumably, to represent the concern of th church as a whole, it is distressing to di cover that four of the nine ministers wh replied to your questionnaire had no thoug

(*Continued on page* 4)

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of the world mission. Do these men not know what kind of a world we are living in today or the nature of the struggle that is going on for men's minds on a world scale? If they represent the ministry of our church in that proportion then may God have mercy on us and "stab our spirits broad awake". . .

Congratulations on your own "observations" on this subject.

Brantford, Ont. (Rev.) William Scott.

Dear Sir: The splendidly conceived article on spending a million was read with great interest but with some disappointment that with the possible exception of one reference to "supplies of all kinds" none of the fine gentlemen, while strongly missionary minded in their generosity, allotted any share for Bibles. . .

Failure to rate even theoretical support from the "millionaires" poses a real challenge to the British and Foreign Bible Society in Canada. The society has eloquent and active United Church support from the former moderator, Dr. J. S. Thomson, who is a vice-president of the Dominion Board, and equally so from the Rt. Rev. Angus J. MacQueen, whose congregation in London with his leadership is among the most generous supporters in Canada. . .

Remember, too, that Bibles today can go where missionaries are forbidden.

London, Ont. W. Cuyler Henderson,
President, Western Ontario Auxiliary
British and Foreign Bible Society

A Voice From City Hall

By JEAN D. NEWMAN*

I WAS so interested in the article "Oust the Cow" by Helen MacDonald in THE OBSERVER that I felt compelled to make a few comments myself. Mrs. MacDonald referred to the prevalent custom of social drinking as our "Sacred Cow" before which public opinion, national health and welfare bow. She mentioned that Canada spent more on alcohol last year than on education. Her statements are so true.

For a middle-aged person like myself, it doesn't take any courage to be different and refuse a drink at the receptions and social gatherings I am called upon to attend. But young people shrink from being different. They follow the crowd, generally speaking, in language, dress and behaviour.

In recent years the percentage of persons in Canada using beverage alcohol has declined slightly from 72 per cent. in 1953 to 65 per cent. today, according to a Gallup Poll, but the consumption of alcoholic beverages has increased and so have the profits. Does this indicate that alcohol gets such a hold on people that once they start drinking they drink more and more progressively? I rather think it does.

From time to time we read about this very controversial issue and the discussions which take place sometimes at General Council meetings as to whether or not The United Church of Canada should require total abstinence on the part of its members. No topic can be guaranteed to start a hotter debate, faster.

I don't believe you can legislate successfully in regard to such matters. I feel that as the individual church member becomes more aware of his responsibility to the youth of his community, he will be willing to abstain from alcoholic beverages, voluntarily, in order to give leadership by setting a good example. It may be that for those who are accustomed to social drinking and enjoy it, it becomes a matter of real self-denial to forego it. May I appeal to you. Wouldn't it be worth it if even one young person did not take up the habit? At least you will have the satisfaction of knowing that you are not contributing to the flood of drinking that threatens to engulf our nation and its youth. No responsible citizen would willingly lead a young person astray; yet day after day adults, by their actions do just that. They are setting the pace, unconsciously perhaps, but none the less effectively, and our young men and women haven't much chance of escaping this custom which is spreading throughout Canada.

In these days when there is such keen competition for the best brains we can produce, when it would almost appear some countries are outstripping us in scientific development and achievements, surely it is not the time to encourage our youth to be less than their best. That is precisely what many parents are doing by the example they set. Our secondary schools are called upon to teach a course on the social and physical effects of alcohol. How much more effective that instruction would be if there were real co-operation on the part of the home.

It may be very relaxing to sit around and drink and gradually slip into a dreamy state where the difficulties of life don't seem so stark. I don't know about that, but I do know this: that it's great to feel alive and to be aware of life and even its difficulties and to feel the challenge of it all.

What The United Church of Canada needs is a membership who voluntarily, and by their own example, will offer to become the leaders of our youth in a temperance movement, which may restore our country to a measure of sobriety and give young people at least a fighting chance.

Mrs. Newman is a member of Toronto Board of Control.

Reasons for Moving

Dear Sir: Your reference to Simeon Stylites' quote of an ad in your Pastoral Vacancies column touches a touchy question. One of our honoured and honourable ministers, lately retired, was once asked near the beginning of his ministry why he was going North, etc., etc. His answer was that there were people there. That was his reason; there were people there. Today so many other matters must be considered. Even this: "Are there any people with whom we could associate?"

I do not consider that I have had any peculiar hardships or dissatisfying experiences, and I do not recall that I ever discussed salary, the condition of the manse, etc. I usually received the minimum at least, always had a house in livable condition, and now have satisfying memories and a host of constant friends to enrich the quieter years.

Lucan, Ont. (Rev.) E. M. Cook

Fashions in the Church

Dear Sir: With the approach of spring fashion shows are held in many of our churches. Are the garments that are modelled supplied for the purpose of advertisement? . . . Every girl or woman is more or less "clothes conscious" and they like to be becomingly attired, but pride in apparel should not be encouraged. . .

Since these fashion shows are permitted in our churches, children and young people must conclude that our church lends its approval. We are admonished to "set our affections on things above and not on things on the earth."

Toronto, Ont. (Mrs.) G. H. Cooper

Defence and Unemployment

Dear Sir: Your recent editorial on unemployment is inaccurate and misleading. . .

The extent to which the Board of Evangelism and Social Service is offering advice and direction on a wide range of social, political and economic matters is positively alarming. Only the most credulous would believe that such a small group of people can know so much about so many things.

For example, the board has recommended that we scrap our present defence structure entirely, and put some sort of a world police force in its place. If this extreme policy were adopted, has the board given thought to how we shall deal with the dislocation of employment not only within the armed forces but all the industries and services which supply the forces. . .

Edmonton, Alta. Arthur E. Greg

The Manual on Second Coming

Dear Sir: In your Question Box of March 15 you answer a question re the second coming of Christ by quoting "The Doctrine of the United Church." Your quotation is from "The Manual" of 1925.

In 1950 the General Council approved a revision of the Statement of Doctrine which deleted reference to the Second coming. Are you correct in quoting the 1925 edition?

Waweig, N.B. R. H. Baxter

Ed. We quoted the latest edition of The Manual.

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OBSERVER

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IN THE NEXT ISSUE

"7 come 11"

Gambling in Canada
By M. B. PENGELLEY

What Catholics Teach Protestants
By C. E. SILCOX

Observations

THE CORNER OF HEAVEN we covet for OBSERVER editors will be, we hope, right next to that occupied by members of the Board of Home Missions, and the board's superintendents, too, of course. Their annual dinner should be described for readers of this paper. We always like to "cover" it but we defy any reporter to get a description of that fellowship on paper. You need all the six senses to get the taste and the tang of the personalities who serve the church in the remote stretches of the Dominion.

IT'S A STORY-TELLING NIGHT rich with that puckish humour so typical of the church's inner fellowship. We would pass on Dr. Max Dawe's story of the chap who said he "really wanted to serve the Lord, if only in an advisory capacity." It reminded us of Victoria University President Moore's account of the presumptuous speaker who declaimed: "The Lord said to Isaiah, . . . and I think he was right." On page 7 we try to tell something of what the board has been up to. On page 11 Dr. Dawe defends the honour of Newfoundland against mainlanders who have been criticizing his favourite premier's recent labour legislation.

* * * * *

● EIGHT OBSERVER CARTOONS were republished in the March edition of *The Presbyterian Leader* of South Africa, without credit to THE OBSERVER. There is something about this in the eighth commandment.

WE ARE FLATTERED to have OBSERVER stuff reprinted. Each month we receive a fat bundle of papers from our clipping service showing the secular and religious publications which think our stories or editorials deserve a wider audience. We receive many requests for permission to reprint and never refuse, expecting, of course, the normal courtesies of acknowledgment.

EITHER *The Leader* doesn't know any better, or it has been acting very carelessly about its credit lines. The secular press seldom fails to give recognition, but in some religious publications editors either don't know the ethics of journalism or feel that credit is not necessary. We don't like it. And we shall be happy to have these ill-tempered words reprinted with or without acknowledgment.

* * * * *

● WE DOUBT VERY MUCH if any churchmen have been organizing Ruskin Literary and Debating Societies recently. But 60 years ago a group of Toronto Methodists decided that was a fruitful thing to do for their Saturday night labour and refreshment.

THEIR 1000th MEETING was held recently, and they are still out in search of culture and parliamentary procedure, honourably presided over at the moment by the United Church's solicitor, A. T. Whitehead. They let a lady join once, back in the early days when they needed a meeting place and a Mrs. Faithful had a room she made available for a membership. Now they meet in Hart House and no women are welcome. In such ways does the church serve.

* * * * *

● WHEN NEWFOUNDLAND CONFERENCE President A. N. Holmes wrote a sharp letter to THE OBSERVER last issue rebuking Toronto West Presbytery and E. and S. S. officers for their appeal to Mr. Fulton, he probably had no idea how enthusiastically Toronto would react.

THE THREE DAILY PAPERS gave front page stories to his rebuke, with one headline, "Church may disintegrate Pastor Says", plus space to THE OBSERVER editorial comment that Toronto W. deserved the wrist-slapping. Then Toronto W. met and sent its regrets to Newfoundland, and officially notified THE OBSERVER of its action.

THEIR RESOLUTION SAYS: "In view of the editorial in THE OBSERVER entitled "Newfoundland and Toronto Talk" wherein the editor reproved this court of the church, this presbytery wishes to make it clear that we did not feel competent to take sides as the editorial assumes, but limited our podium to the single request for a judgment by the Supreme Court of Canada concerning the validity of the said legislation.

"Resolved that we the members of Toronto West Presbytery of The United Church of Canada do express to the officers, ministers and members of the United Church in Newfoundland our regret that the form in which our resolution on the Newfoundland strike situation became public appears to have created a misunderstanding and inflicted a non-intended hurt."

Editorial

The Sons of Freedom

THE 3,000 Doukhobor Freedomites aren't going back to Russia after all, according to reports from B.C. That was what those who knew them prophesied from the beginning. And even those who hoped to do some handwashing, knew in their hearts it was no real solution to send Canadian citizens to Siberia, even though they claimed they wished to go.

Now we have the task of coping with the problem children of the Kootenays, without doing violence to our democratic traditions. Our forefathers invited them here and passed special laws to safeguard their strange convictions. We have inherited the problem.

Certain things we should stop doing.

We should worry less about them taking off their clothes and parading in the nude. We know it is irritating, but we doubt that anyone will be much harmed by the sight of a middle-aged religious fanatic in Garden of Eden attire.

The attempt to school their children by having the RCMP kidnap them from their Tobacco Roads and carry them to New Denver is proving ineffective. What an experience for a six-year-old brought up in fear and hatred of police to be captured by a mountie and carried away in the night to a school of which he has heard the most fantastic tales! The teachers there have done their best, but the policy has long been questioned, and should be abandoned.

What we should do is dust off the reports of the Research and Consultative Committees of 1950-1953. There is much wisdom packed in them. But Canada and B.C. governments have been long on study and short on putting the results of such study into action.

And we must prepare ourselves for patience. There will be no quick solution to this one. It would be interesting to see what would happen, if we followed the advice of those university scholars who have pioneered new techniques of co-operation and liaison, that would require less money and fewer personnel than we have been using to imprison the Freedomites when they break the law.

PARLEZ - VOUS FRANÇAIS?

IN 1936 Mr. J. H. Biggar, a teacher at Upper Canada College, Toronto, arranged exchange visits for two students to visit French Canadian homes on vacation. That was the birth of "Visites Interprovinciales" which last year assisted 1,000 students, most of them in high school in Ontario and Quebec, to exchange holiday visits.

This visiting has been a great thing. It has helped young Canadians to study French and English, and has promoted understanding between the two major groups in Canada.

The bureau, whose addresses we publish below, is a non-profit agency designed to put interested families in touch with each other so that their young people may spend time together. What often happens is that an Ontario boy or girl goes for two weeks in the summer to a French Canadian home where there is a boy or girl the same age; and then later the French young person comes back to the Ontario home, or vice versa.

Sometimes we tend to think that the French are all Roman Catholic. The likelihood is that an Ontario Protestant going to Quebec will spend vacation time with one of R.C. faith. This is all right, but there is something to be said for promoting exchanges with French-speaking Protestants, too. We are confident that French pastors in Quebec would encourage such visitation.

We commend this programme, and "Visites Interprovinciales." Parents or young persons wishing to know more about it are invited to write the Bureau at 113 St. George St., Toronto, or Suite 207, 1411 Mansfield, Montreal, or 580 est. Grand-Allée, Quebec.

FOR BETTER BUILDINGS

THROUGH the long centuries religion and art have been closely allied. Sometimes for long periods the church has been able to neglect many expressions of it but never architecture. It had to build places of worship and could never escape expressing itself in some creative way, even when it did so very badly.

Now the circumstances of the building boom have forced the churches to express their faith and love through the structures rising in the new communities of the nation.

At least 250 new building committees will be appointed in United Church congregations during 1959, to plan for new churches, Christian education wings or manses. It is fair to assume that another 150 committees will still be working on the programmes dreamed of a year ago.

Ten years ago such committees, fewer then, sometimes were heard to say, boastfully, "We are going to save money by doing without an architect, as we have a draftsman (or a builder or someone) who will draw up our plans" or "We have borrowed First Church's blueprints and changed them a bit."

Such heresy deserved a burning at the stake, of course. But that isn't to be done in this enlightened age. However they have their reward. Around the country their little monstrosities stand, unenduring memorials to architecturally obtuse building committees.

But things have changed now and church architects are busy men, and the headquarters of the church provides more assistance for its committees. If anyone reading this piece is involved in a building committee there is help and guidance for his committee—and for the architects they may consult or engage—by writing to the Committee on Architecture, care of Dr. John Leng, 85 St. Clair Ave. E., Toronto 7, Ont.

OBSERVER
MAY 1, 1959

An Editorial Measurement

Of The United Church's Amazing Growth

IF one is ready to accept a five-day week, the United Church will build one new church every Monday, Tuesday, Wednesday and Thursday, and on Fridays will build a manse and a half—for every week of 1959.

That is the amazing fact of the Church's growth. Although the building boom has been booming ever since the war, this is the "boomingest" year yet.

Of the 203 churches (or church halls) and 78 manses planned for opening this year, 84 church units and 17 manses will be built on completely self-supporting charges.

But 64 new church units and 29 manses will appear on brand new pastoral charges. They will be erected in the open fields, in the apple orchards of the new subdivisions, and on the rocks and in the woods of northern developments.

Another 55 new church units and 32 manses are to be erected on what is technically called aid-receiving charges. They are congregations which are independent and mature in every respect except they need some financial support from the Board of Home Missions to supplement the minister's salary.

Growth to Continue

The growth will continue, perhaps even be stepped up in tempo, for the United Church is growing more rapidly than the population of the country.

Dr. M. C. Macdonald, chairman of the Church Extension Committee, prophesies that at least 396 more churches and 179 manses will be erected from 1960-63. Then he warns cheerfully that his past estimates were always too low.

He explains what church extension is:

"It means the planting of Christian Churches, and the provision of preaching Ministries, among people who have no places of worship, no Sunday Schools, and none of the organizations and church fellowships that are so vital to the well-being and the spiritual and moral care of all ages and groups. Church extension is as missionary as that, for it is nothing less than advancing the Kingdom of God in the new frontiers of this nation."

Even with his modest estimate, it will appear that when the United Church is 39 years old it will have put up 2,368 new places for worship and teaching, and 894 homes for its ministers. This breaks down into: 350 new church units for the first 22 years; 1,419 from 1947 to 1958; and an estimated 599 from 1959 to 1963.

Looking back to the immediate post-war years it seems fortunate now that the church appointed a secretary of Home Missions to this task. For while much of the extension has been the result of local wisdom and vision, and many of the churches would have gone without encouragement and assistance from headquarters, it has needed national leadership. And many of the new charges would never have been organized without missions superintendents laying the cornerstones.

Prosperity, Too

It has been fortunate, also, that the period of growth coincided with a time of prosperity. Even then Dr. Macdonald says that if there had been more funds available, another 50 churches would have been built by now.

Church extension has received financial support in many ways.

The first comes, of course, from congregations which were able to go ahead without outside assistance and extend their own work and buildings.

Then a national campaign with an original goal of $3½ million has produced over $5 million. This is made as follows:

Local extension councils and committees raised $4½ million which they used in their own areas for extension. The presbyteries raised and sent $525,000 to the treasurer of the United Church. The Woman's Missionary Society contributed $55,000.

In addition to this $5 million, another $2 million was made available from the Missionary and Maintenance Fund.

> **60 New Halifaxes**
>
> **Authorities on trends state that by 1980 Canada's population will range somewhere between 25 and 30 millions—likely closer to the 30-million mark. In other words, nine to 10 million people will be added in a 12-year period. That is like adding 60 new cities the size of Halifax or Windsor, or six more like Montreal, or seven like Metropolitan Toronto. More significant, it will mean adding about 2,000,000 United Church people to our responsibilities. Most of them will locate in our expanding suburbs, or in dozens of new ones to be created by the growth of our nation.—M. C. Macdonald.**

Most of the money has been spent but vigorous extension councils are busy in their own areas raising funds, buying property, making loans and grants.

Church extension was only one of the reports associated with Home Missions which would make a lazy person feel like going home and lying down somewhere.

Student Aid Up

Dr. Macdonald also reported to the Board that the cost of sending out student ministers has risen from $33,500 in 1940 to $127,000 in the summer of 1958. During the depression years college students served on summer fields for $8 a week plus room and board, always with the hope (fulfilled) that there would be a Christmas bonus of an extra $2.50 a week or so if the fields did their part.

Now the student ministers are paid $37 a week and are given more than adequate transportation.

Minimum Nearly Tripled

In those pre-war years, married ordained ministers received a furnished house and $1,250 a year if they served on Home Mission or aid-receiving charges. Now the minimum is $3,350 with much more adequate travel allowance based on the mileage ministers have to travel each Sunday—plus furnished house and certain other necessities. (The travel allowance now ranges from $528 to $1,330, the latter for a minister who drives 100 miles a Sunday.)

Dr. Macdonald's annual report points out, too, that increased M and M givings have made additional work possible. In 1940 the Home Mission allocation was $512,000. In 1959 it is $1,670,000. One million dollars goes to Conferences for salary and maintenance grants. There are still 600 aid-receiving pastoral charges, comprising some 2,000 congregations able to carry on with such help.

He says: "It must be remembered that while the period of depression was one of grim financing and heart-rending discouragement, there was no expansion. The struggle was confined to holding the line, doing relief work and keeping open as many as possible of the Home Mission fields across Canada. There was no immigration, no church extension, no frontier develop-

(*Continued on page* 29)

The Face of French Protestantism

By E. L. HOMEWOOD

GARISH neons flickered overhead and life-sized photos of scantily-clad showgirls glared from across the street as Jacques Beaudon stood on the busy corner of Ste. Catherine and De Bouillon Streets. He waved his arm as he surveyed the district. "How do you like it? I can count seven night clubs and one tavern from here. And prostitutes live all around us."

And there, in the centre of Montreal's gaudy night life district, stands the city's largest French Canadian Protestant church, l'Eglise Unie St. Jean. The old, substantial building hugs the sidewalk and a pedestrian can walk right by without noticing it. But 1,000 French-speaking Protestants look to St. Jean and the Rev. Jacques Beaudon for pastoral care.

St. Jean is one of three French language United Churches in Montreal. There are Baptist, Anglican, Presbyterian, Pentecostal, Brethren and some other groups, but none as strong as St. Jean. It has been self-supporting for a number of years; last year it sent $1,250 to the Missionary and Maintenance Fund.

But Protestants are a small minority in French Canada. A third of Canada's three million-plus French Canadians live in Montreal. About 20,000 of the country's estimated 100,000 Protestants of French origin live in Quebec. But only about 5,000 are connected with French-speaking churches. Ontario has about 60,000 French Protestants, but they attend English-speaking churches. In most cases the only thing French about them is their name. The United Church has one French language congregation in Ottawa.

"If all French Protestants had stayed with us we would have 100,000 in Quebec today," says Louis Foisey-Foley, who is regarded by most Montrealers as the voice of French Protestantism. "Not that we don't want our people to learn English, but we want the French church to be a force in the province."

Practically every Montreal church has families with French Canadian names. Many of them have had some connection with l'Eglise St. Jean.

Lose by Marriages, Moves

"A few years ago I married one of our French lads and an English-speaking girl he met while they were both at McGill University," Mr. Beaudon said. "I baptized their first child at St. Jean. Now they are members of an English-speaking suburban church. That sort of thing is happening all the time."

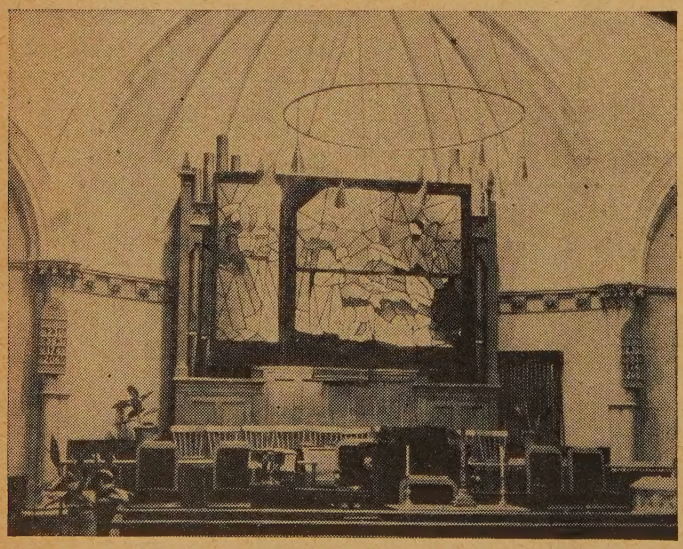
Transfer of many French Protestants to English-speaking churches may be to some extent because of distances they must travel to church. L'Eglise St. Jean has at least 50 families who travel as far as 20 miles to church each Sunday. The two other French United Churches, L'Eglise Unie du Sauveur and Bethanie, Verdun, also draw their memberships from a scattered area. The trend of suburban development has taken the people farther away and left them isolated among French Roman Catholics or English-speaking Protestants.

Hampered by Schooling

But the major drawback to the development of French Protestantism has been the educational system. The Montreal Protestant School Board opened its first French elementary school last fall. Before that all Protestant schooling was in English, with the exception of three years when the board ran experimental classes in French at the United Church's Pointe-aux-Trembles Institute.

The new French Protestant elementary school, in north-central Montreal, is operating 13 classes in its first year, with about 400 pupils. No French high schools have yet been established.

The church's suburban school, known formally as l'Institut Français Evangelique de la Pointe-aux-Trembles, is still in business, operating as a boarding and day school for out-of-town students. It was established in 1841 at Belle Rivière by French-speaking Swiss missionaries t



L'Eglise St. Jean in Montreal is largest French Protestant Church. It has a bright, attractive sanctuary, and a congregation of about 500 members

The village of Namur, 80 miles from Montreal in the Laurentiens, entirely French Protestant. The United Church there is a busy centr

harbour and educate French Roman Catholics who had been banished from their church. It has been at Pointe-aux-Trembles for 113 years.

Throughout the province, most Protestant schools continue to operate only in English. The Laurentien village of Namur, 100 miles northwest of Montreal, has an English school, although the village is entirely French. Seventy-five French-speaking children at Thurso must attend an English school. It's the same story at Ste. Hyacinthe and dozens of other Quebec communities. Provincial law does not prohibit French schools for Protestants; they may be established at the discretion of the local school board.

"It's not a matter of right, but of honesty," says Mr. Foisey-Foley. "It is not just a matter of defending a culture, race and language. But it is a great mistake of pedagogy when children who speak one language at home have to learn in another. We are making them illiterates; there are children who at 15 cannot read or write.

"We have been anglicizing our French Protestants over the years. It used to be when French Canadians were converted to Protestantism our ministers would suggest, sometimes even urge, that they join an English-speaking church and have nothing to do with Roman Catholics.

"If we had developed French Protestantism in the past 100 years we would not have the prejudices which prevail across Canada. People in Vancouver and other places wouldn't feel that if you are French you are Roman Catholic."

It was in 1837 that French Protestantism established itself in Quebec, at Belle Rivière and Grande Ligne. Two French-speaking Swiss ministers arrived to evangelize the Indians. After meeting with a few of their English-speaking brethren they decided that French evangelization was needed.

Until 1865 all French Protestant work was under the interdenominational French Canadian Missionary Society. The various denominations took up where the society left off. L'Eglise St. Jean, which goes back about 120 years, is now the oldest active French Protestant church.

"Bible in Hand, Hate in Heart"

In the early years much of the evangelistic work was done by colporteurs who travelled around seeking disgruntled Roman Catholics and expounding the Bible. "French evangelization has changed," says the Rev. Carson Duquette, former minister of Ottawa's French church, now serving an English-speaking congregation in a Montreal suburb. "Years ago it was a matter of sending the colporteur with the Bible in his hand and hatred in his heart. Now it's an evangelization of love."

And Jacques Beaudon added: "Our main aim is not converting Roman Catholics; it is Christian witness. We are seeking the unchurched, and there are plenty of them among the R.C.'s."

Every French minister rose up in arms at a recent conference when a church official asked how many Roman Catholics they had converted in the past year. It isn't any more their business to go out and convert Roman Catholics than it is the English-speaking churches, they maintained.

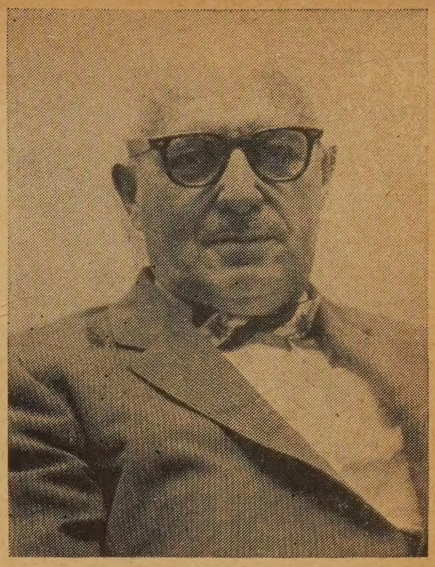
It prompted them to seek clarification of the church's policy on French evangelization from the Home Mission Board which supervises it. They left the Toronto office satisfied that their attitude was justified.

Converts from Roman Church

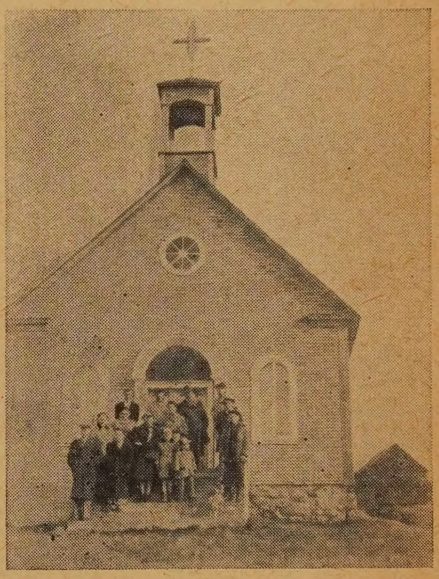
But they are receiving converts from the Roman Catholic Church. Last month the Rev. Matthieu Ouellet, minister of l'Eglise du Sauveur, received 30 new members, half of them by profession of faith. L'Eglise St. Jean received 45 new members, half by profession. In both cases, practically all those entering the church by profession of faith were former Roman Catholics.

Some of the new members of recent years

(*Continued on page* 21)



Louis Foisey-Foley is one of the most active and best known French Protestants. He is a sort of public relations man for the church



Six French Protestant families worship in this little church at St. Damase Pinquet, 80 miles from Quebec city

Most Protestant schools are conducted in English, but the Montreal Protestant School Board this year opened a French school. These youngsters get their French lessons at . . .

. . . the United Church's Pointe-aux-Trembles French Institute. It is primarily a boarding school for out-of-town students, but operated for three years under the Montreal School Board

A telegram from Toronto to the Federal Minister of Justice put the United Church in the middle of Newfoundland's labour troubles. A labour official analyzes the legislation that prompted the telegram, and a churchman expresses Newfoundland reaction to the message

The Newfoundland Labour Legislation

Dr. Mutchmor's Telegram

"Secretary United Church West Toronto Presbytery has informed this office that this presbytery at its meeting yesterday adopted resolution strongly urging you refer recent Newfoundland labour legislation without delay to Canadian Supreme Court to determine its validity. As chairman and secretary United Church Board of Evangelism and Social Service we the undersigned earnestly request you to consider favourably West Toronto Presbytery suggestion. Further, on behalf of this board, we would urge that the Royal Canadian Mounted Police be instructed by you to enforce only those parts of Canadian legislation concerning strikes and peaceful picketing that have been accepted by all Canadian people. We respectfully suggest that the Royal Canadian Mounted Police be not required to enforce recent Newfoundland legislation which majority Canadian people regard as of doubtful validity. Government accept responsibility for enforcing its new legislation through its own constabulary augmented if need be by special police. We believe Canadian people generally continue to support right of labouring people to organize to bargain collectively to strike and to picket peacefully."

By EUGENE FORSEY*

THE two Newfoundland Labour Acts passed March 6, 1959, are unique in Canadian, and indeed in Commonwealth, history. Both raise issues fundamental to the Christian. For both deny a basic freedom and a basic principle of natural justice.

The basic freedom is freedom of association. The basic principle of natural justice is the right to a fair hearing.

What do the acts do?

The first, the Trade Union (Emergency Provisions) Act decertifies two locals of the International Woodworkers of America, voids any agreements they might have had, and forbids their recertification except by permission of the provincial cabinet. Both locals had been certified by the Labour Relations Board appointed by the present provincial Government under that Government's own Labour Relations Act. One, Local 2-254, had followed the procedures prescribed in that act down to the last comma. It had accepted the unanimous report of a conciliation board appointed by the government under the act; when the employer refused to accept the report, the union waited for the period prescribed in the act, and then struck, perfectly legally, December 31. The other local, also duly certified under the act, for a number of Bowater's woods contractors, struck, illegally, about a month later. No attempt was made to prosecute it as the law provides.

Lawful Right Gone

This new act, in effect, deprives the Anglo-Newfoundland and Bowater's loggers of freedom of association. The decertified local unions can still exist, but the employers are no longer obliged to bargain with them. The workers can no longer be represented in collective bargaining by the union of their choice, except by permission of the provincial cabinet. Their *right*, given them by the law, is gone. In fact, in the Anglo-Newfoundland Company, the union freely chosen by the loggers, under the law, has been ousted by a government-sponsored union which has never even tried to get certification under the law.

And this act was passed without giving the people concerned an opportunity to be heard. The bill was not even available to the public until the evening of March 4, two days before it received assent. There was not only no fair hearing: there was no hearing at all.

The second act, the Labour Relations (Amendment) Act, places every national and international union in Newfoundland, except those in the very few industries under Dominion jurisdiction, absolutely at the mercy of the provincial cabinet. It forbids all strikes. It makes unions suable, but does not allow them to sue. It makes them suable not merely for tortious acts actually committed, but for "any tortious act *alleged* to have been committed."

No Provision for Hearing

Section 2 (1) says: "Where it *appears* to the Lieutenant-Governor in Council that a *substantial* number of the *superior* officers, *agents* or *representatives* of a trade union or any *body, group or organization* of trade unions *outside the province* have been convicted of any heinous crime, . . . and *any* or all of them remain as officers, agents or representatives . . . , the Lieutenant-Governor in Council may . . . dissolve any trade union in the province which is a branch, local or affiliate of that other trade union or body, group of organizations of trade unions" (italics mine).

Observe: not "Where any officers," etc., "*have been* convicted," but "where it *appears*" to the provincial Cabinet that they have been convicted. There is not the slightest provision for a hearing, for inquiry, for evidence; and if there were it would mean nothing. If a court, or an administrative tribunal, acts without hearing both sides, or otherwise disregards the principles of "natural justice," a superior court can issue a writ of certiorari or mandamus, ordering the lower court or tribunal to observe those principles. But no court can issue such writs against the Lieutenant-Governor in Council. So every local of every national and international union within the jurisdiction of the Newfoundland Legislature can be wiped out at any moment by the Provincial Government by a stroke of the pen.

Observe also that (1) the definition of what constitutes a "substantial number" or a "superior officer," or, for that matter, an "agent" or "representative" rests with the provincial cabinet; (2) no purely provincial union is subject to dissolution even if *all* its officers are *actually* convicted of every crime in the calendar; nor is any national or international union if only its *Newfoundland* officers, agents or representatives are so convicted!

Every national or international union has hundreds or even thousands of "agents" and "representatives." The Canadian Labour Congress, with which every *bona fide* union in Newfoundland is affiliated, has hundreds. The International Confederation of Free Trade Unions, with which every *bona fide* union in Newfoundland is affiliated through the CLC, has thousands of "agents" or "representatives" in every part of the non-Communist world. So it need only "appear" to the provincial cabinet that what it considers a "substantial" number of the agents or representatives of the United Steelworkers, or the Canadian Labour Congress, or the ICFTU, outside the province, have been convicted of any heinous crime, and every branch, local or affiliate of any of these bodies is dissolved. And even if the organization rids itself of *all but one* of the allegedly offending officers, agents or representatives, that will not save it from dissolution: if "*any* of them" remain, that's enough. A single alleged black sheep in some obscure corner of Canada, the United States or any other

Mr. Forsey is director of research, Canadian Labour Congress.

ountry outside the Iron Curtain, would be nough to bring down on the local union's ead the extreme penalty; though a whole lock of the blackest sheep, in Newfoundand, would bring upon it no penalty at all!

May Dispose of Assets

Section 2 (5) empowers the provincial abinet to "dispose" of the assets of disolved unions as it sees fit: to confiscate hem, scatter them broadcast among the opulation, or anything else it pleases; again without any hearing, inquiry or due process of law.

A dissolved union also loses any certification it may have, and all its agreements are rendered null and void (section 2 (3) and (4)).

Even if the provincial cabinet allows a union to remain in existence, it can, at any moment, decertify it, even if the Labour Relations Board is already considering that action; all the union's agreements then become null and void, and it cannot be recertified except by permission of the provincial Cabinet (section 3 (2) and (3)). This applies to *all* unions, local, national, international; good, bad or indifferent; lawless or law-abiding. Here the act does say "after due inquiry"; but, as already pointed out, this means nothing: "due inquiry" means whatever the provincial cabinet says is "due inquiry."

Section 4 absolutely forbids any strikes by *any* union in *any* circumstances.

Section 5 makes unions suable, without empowering them to sue, for "any tortious act *alleged* to have been committed" by or on behalf of the union or any body, group or organization of unions.

This revolutionary legislation was passed with even less notice than the other: the bill was available to the public only the day before it received assent. Again, the victims had no chance of any hearing at all, and they have no right to any hearing in any proceedings for dissolution or for decertification by the provincial cabinet.

Efforts have been made to obscure the basic issues by saying that the unions and their members have broken the law. To this there is one very simple answer: if they have, prosecute them. As the *Ottawa Journal* says, "Newfoundland has police, courts and judges to handle violence and lawbreakers." The very last way of maintaining law and order, or inspiring respect for them, is to drive a coach-and-four through the ordinary law and every principle of ordinary law, as these two Acts do.

In Rest of Canada

The whole trade union movement in Newfoundland, except in the industries under Dominion jurisdiction, now lies prostrate at the feet of the provincial cabinet. But not the trade union movement alone: the basic right of freedom of association, the basic right to a fair hearing,

(*Continued on page 27*)

A Newfoundland Viewpoint

By H. M. DAWE*

THE Canadian people outside Newfoundland seem to have received such a twisting of the facts that I find them utterly confused over the issue.

And who can understand the irony of a situation that sees the premier of Newfoundland taking the action he has felt himself compelled to take? Mr. Smallwood is a United Churchman. I have been very critical at times of some of his actions and certainly have not gone along with him in many ways —although I have never taken that criticism outside the province, because I did not think it right to do so. This is the first time I have said anything publicly about him outside Newfoundland.

But during recent weeks his stature has grown so great that he will never be able to be "cut down to size again" as someone has suggested. Mr. Smallwood once walked clear across the island along the whole length of the railway line organizing trade unions. He initiated the first labour union after the opening of Bowater's Paper Mills. His government has consistently stood for the causes of the common people (he called them "the toiling masses"); and sometimes (whether rightly or wrongly) against the owning class.

He is now taking up the cause of the working man again, through pressure from Newfoundland people of all classes, creeds and shades of political opinion. He is resting his whole political future, and I doubt not his personal safety, to save the economy of Newfoundland from collapse—but this time because of the irresponsible acts of one part, at least, of organized labour. That is the strange paradox we have seen!

Ten years ago last Wednesday (April 1), Newfoundland became a province of Canada. Last Wednesday also marked the conclusion of 10 years of the happiest of relationships in Confederation. They have been years in which many adjustments had to be made, but in which differences and the things that might divide us were being forgotten and our people were learning to become Canadians—learning the true meaning of Canadian citizenship. Indeed, so far advanced have we become that one St. John's lawyer, who hung crêpe over his door that April morning, is now a senator in Ottawa!

Someone has said, and how truly, that our Island has always been "the spot of historic misfortune," and now, when all was going well, there has come an incident in our woods labour-management relations of such momentous proportions (to the Newfoundland people, at least) that it has marred our peace and will leave a scar that is going to take a long, long time to heal.

Newfoundland has never been a very wealthy province or conference in terms of money. We have been a poor but proud people (God grant that we may never be so poor again—and may we never be less proud) yet we may have had some other assets than money. Because of this we have had to depend very largely upon a generous Board of Home Missions. Maybe this is the source to which this island people will have to look for support (not only financial but moral) more than ever, now.

For, as a result of the happenings of the last few weeks, the church in Newfoundland has been struck such a blow (from the place where its people sit, that is) that I am doubtful if it will completely recover its confidence in the lifetime of most of us. I do know there is something written somewhere which says that which affects even a small part of the body will affect the whole.

My wife (who comes from Manitoba and who tells me her first vote in politics was for the C.C.F. and Mr. Woodsworth) said to me before I left home: "Try and let them see the picture and tell them the truth about Newfoundland." So, I feel I cannot let her down!

Maybe I can sum it all up in the words of a woman who works in the office of a downtown church in St. John's, and who said to me after the Toronto West Presbytery and (as was reported) the Board of Evangelism and Social Service had made its strangely disturbing protest: "Why is it that everyone on the mainland, and now, even the church, seems to want to hurt us?"

**Dr. H. Maxwell Dawe is the Superintendent of Home Missions for Newfoundland. This statement was made to the Board of Home Missions at its April meeting in Toronto.*

The United Church has authorized the preparation of a new curriculum for its Sunday Schools . . . a university professor and father of three children attending Sunday School gives his views on . . .

What Sunday Schools SHOULD Teach!

By JAMES R. GUTHRIE*

I HAVE a double concern in writing of these matters. As one who teaches Christian education in a theological college, I am anxious that The United Church of Canada should provide its ministers, teachers, parents, its children, youth and adults with materials that do justice to the realities of the Gospel and are, therefore, designed to produce Christian results.

But as a parent, with a child in each of three departments of our church school, I am confronted directly with the challenge to present Christian truth to quite young children, and I am anxious to help other parents by putting at their disposal material that will help them to fulfil it.

And so I want to be quite forthright about some of the things I would like to see improved.

But first, why a *new* curriculum?

Revolution in Theology

Part of the answer is that great movements and stirrings have been taking place in the thought and life of the whole Christian Church. Something like a revolution has been going on in theological circles, and the period in which we are living has produced Christian thinkers equal in stature to those of the greatest ages in the Church's life. The Church is confronted today with a fresh understanding of its message.

Another part of the answer is that the Bible itself has come alive in our time. Startling new discoveries have enriched our knowledge of the Old Testament and of the background of the New Testament. The unity of the whole of Scripture, and its unique authority for life, have been laid bare in a period remarkable for its creative Biblical scholarship. As a result, we have been able to enter more fully, perhaps than ever before, into our heritage of Christian knowledge and faith.

Still another part of the answer is that something has happened to the Church. It has awakened to a deeper appreciation of its meaning. And particularly there has dawned a fresh realization that worship is the vital act of the Church's life, and that this activity of *worshipping,* rightly understood and shared in, is capable of transforming the entire life of the Christian, living in community.

It also needs to be said that in the last 10 or 15 years developments have taken place in what we may call generally, the science of man. In the area of personality study especially, and in research into the nature of group relationships and group processes, material has been gathered that needs to be taken into account in considering the life of the Christian within that distinctive society which we call the Church.

Now all these fresh currents are bound to influence the Church's conception of its teaching task. If we are sensitive to them, they will create a new vision of the meaning of Christian education. And out of that there will come a curriculum of Christian teaching prepared and planned by persons who have been captured by the new perspective.

Not Dominated by Psychology

All this may be summed up in the statement that we are moving away from a period in which Christian teaching was dominated by what psychology and general education had to say, into a realization that what the Christian faith itself has to say is of primary importance.

This is in no sense a denial of the truth that the psychological understanding of personality, of learning, and of group interaction, have a valuable contribution to make to the teaching ministry of the Church. The point I wish to make is that the distinctive enterprise of Christian education has far too long been understood by analogy with what goes on in our day schools. And what I would like to see now is a frank recognition that there is a uniqueness about this business of "learning Christ." The fundamental pattern of the curriculum of Christian education must therefore be derived, *not* from the psychologist's picture of the self, *nor* from the life-situation of the individual, *nor* from the principles of communication, but from the dynamics of the Christian revelation itself.

Therefore I would like to see the experience of worship placed at the heart of the curriculum of Christian education. I think that is where it belongs. It is in the context of living worship that Christian faith is born and grows to maturity. And yet it is generally agreed that the children and youth in our church schools are not given an authentic experience of Christian worship appropriate to their stage in the Christian life. They are not led and trained in the life of worship by those who know its meaning.

Worship for a Child

I would therefore like to see, in any new curriculum, *worshipping* and *teaching* regarded as two aspects of the same fundamental experience by which the growing person comes alive to Christ. To this end, the materials of children's worship and the materials of Christian teaching have to be planned together. Much attention needs to be given by our church to the question: What is Christian worship, in terms of childhood? And as a result of this research, experiences can be provided for, which are true to the principles of Christian worship, and at the same time sensitive to the psychological realities of childhood.

It is a bedrock assumption of my own

Rev. James R. Guthrie, MA, BD, STM, PhD, is Professor of Christian Education, Emmanuel College, Toronto.

ought about Christian education that the gospel of God's redemptive love in Christ is applicable to childhood, and that its essentials can be made meaningful to children. This is not a matter of understanding. It is a matter of experiencing certain realities, through a relationship with God established through living with Christian persons who themselves have experienced the redemptive action of God.

I believe this because the Word of God is not first of all something written in a book. It is a spiritual happening in a human soul. It may afterwards be recorded in Scriptures; and we believe that these Scriptures, which witness to His Word in Christ, may become the occasion of His speaking to us today. But a little child can hear God's Word, in a non-verbal way, and respond to it, long before he can even read the Scriptures that tell of God's love, through parents and teachers who express the realities of the Gospel in their own lives.

And so I would like to see, expressed in our new curriculum, the conviction that the Christian revelation, to which the Bible bears witness, is applicable to every level of childhood. I would wish to see teaching materials so written as to bear out that conviction, dealing realistically with sin, as even the young child experiences it, with forgiveness, as even a little child can be made aware of its meaning, and with a loving Lord, whom even a little child can learn to worship. "Out of the mouths of babes . . ."

Emphasize Baptism

It is curious, considering that baptism marks the entry of the individual into the Christian life, how little we have allowed the meaning of baptism to colour our ideas about Christian education. And yet consider these statements:

1. Baptism is the sacrament that sets the child within the Church.

2. Baptism is the act which defines the responsibilities of the parent, and of the whole Church, in Christian education.

3. Christian initiation, which is begun in infant baptism, is incomplete without "confirmation," in which the individual makes his own confession of faith, and signifies his commitment to the life in Christ.

We are all so nebulous in our thought about baptism, as it is set forth in the confessional statements of our own church, and so lax in our practice in regard to it, that we do not see that the above statements are full of rich suggestions for the planning of a curriculum of Christian teaching.

I would like to see a plan of Christian teaching which would take the meaning of baptism seriously, which would, in fact, be built on this "the Great Sacrament" in such a way that everything in the Christian nurture of the person, throughout his whole life, is made to flow out of it. This does not deny the Church's evangelistic obli-

(*Continued on page* 20)

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A Parish

An eye ailment sent Arch Greenaway to hospital—and he's been there ever since as chaplain in Saskatoon's three major hospitals

By BRUCE UNDERHILL

Hospital Chaplain Greenaway checks the patients' register before starting his rounds at University Hospital

His congregation attend chapel services in dressing gowns or white nurses' uniforms . . .

. . . and their "taxis" often require a nurse for motivating power

The hospital chaplain is considered a full member of the health team and consults with doctors and administrators

n The Hospital

"Arch" Greenaway's Saskatoon parish

OVER the hospital public address system came a coolly penetrating voice: "Calling Reverend Greenaway, calling Reverend Greenaway — please call University Hospital nmediately."

The place was City Hospital, Saskatoon; the time, about a ear ago. Young "Arch" Greenaway had recently been appointed nited Church chaplain to the city's three major hospitals. So r as most Canadian cities were concerned, his job was unique. ut Saskatoon people were beginning to refer to him as "the ospital chaplain." Along with the physician, the nurse, the ospital administrator, the physio or occupational therapist and edical social worker, he was finding a place on what he calls the health team."

"Arch" Greenaway had a word with the nurse on duty, then ashed down the front steps of City Hospital, climbed into his ar and sped across town to answer the call to Saskatoon's leaming new $11-million University hospital.

Shortly after graduation from Union College of British olumbia, in 1952, he felt a need for specialized training. A tint as missionary to the Indians at Port Simpson reinforced e urge. Then while pastor at Redvers, Sask., last year he ound himself in a Saskatoon hospital with a serious eye ailment. What was needed, and what he needed to do was hospital haplaincy, he decided.

Later, Saskatoon Presbytery appointed him to the job in rder to cope with expanding hospital work which was proving oo great a responsibility for ministers of local churches.

Said Dr. Rex Dolan of Saskatoon's Westminster Church, hairman of the Presbytery chaplaincy committee: "With the ddition of the University Hospital in our community, the astoral situation was thrown completely out of hand; the inisters simply couldn't cope with the vast numbers of new eds being added to their care. Moreover, ministry to the sick s now recognized as a specialized field. We needed a man nergetic and alert—a young man who could stand the strain."

A nursing supervisor at University Hospital was quick to llow the Chaplain a big place on the hospital health team: "We nurses," she said, "feel responsibility for our patients' spiritual care; but to whom can we turn in a hurry if not a chaplain? Now the need is effectively met. We are especially impressed with the comfort given visiting relatives who often must hover near their loved ones during a crisis."

Full-time ministry to the sick has not always received the unconditional approval of churchmen. "Bedpan evangelism," snorted a fiery Maritimes Baptist when clinical training for pastors was first mooted at Acadia University in Nova Scotia. "Just another frill," opined a Saskatoon businessman when the new work was in the embryonic stages there.

But, today, the climate has improved. From such open scepticism—or just plain indifference—the work of the hospital chaplain now is met with genuine appreciation, even high praise.

Hospital Director Approves

Nor is the medical profession unaware of the valuable work of the new man on their team. "This is a natural, proper development," commented Dr. A. L. Swanson, executive director of the new hospital. "The priest - physician relationship is a very ancient one dating beyond even Biblical times.

"The first hospitals were under the wing of the church and the church has considered healing a major concern. But with the 'Golden Age' of medicine in the past hundred years and the dazzling advancements of science, the church's contribution has faded into the background, not scorned so much as ignored. Nevertheless, I have noticed, lately, a genuine change of attitude. Once again, the emphasis is upon the whole man—body, mind, spirit. Today's physician more readily recognizes the pastor's role in patient care."

Just what has been done across the nation by the United Church to provide specialized ministry to the sick?

Montreal and Hamilton have had full-time men for many years; Muskoka Sanitorium is known for the effectiveness of its blind chaplain, Dr. Grover Livingstone, who has just retired. There are a few well-trained Woman's Missionary Society

(*Continued on page* 20)

Private counselling and Bible reading . . .

. . . or bedside communion . . . it's all part of unique ministry

Rev. J. A. Davidson

Mrs. D. Vipond

Rev. H. G. Forster

Rev. E. G. Smith

• Sitter's Dilemma • Teaching Teacher

Ad Lib

By J. A. DAVIDSON

RIGHT now I am baby-sitting our little brood while mother is out with the girls: I think it's a W.A. meeting tonight, or perhaps it's the community ladies' club. For some years now I have been writing these columns on mother's nights-out, and the incoherence and jerkiness which often mark them I blame on small Davidsons who tend to wake up thirsty as soon as daddy sits down at his typewriter.

"Ad Lib"—when I chose that title for the column I didn't have in mind the common meaning of "off the cuff", but rather something of what is suggested by the Latin phrase, *ad libitum,* which means simply, "at pleasure". And, despite the fact that sometimes I become a little shrill and occasionally allow some rather niggling indignation to show, I do these for pleasure —most of the time, anyway.

(Time out. The youngest Davidson, an angelic two-and-a-half-year-old female, has just announced in a raucous voice that she is thirsty.)

Now where was I? Oh yes—well, I have enjoyed doing these pieces. And I have enjoyed the response, modest but steady, which they have received from readers. Most of the letters I have received about the columns are friendly, but occasionally I get a letter from an irate reader that is so hot I need tongs in handling it. However, most of the people who object to something I have written and who feel that they must send me a letter about it, write in a friendly manner—last year I received a letter which in a very charming way suggested that I deserved unfrocking with ignominy.

(Time out again. Sorry. The youngest one again. I didn't put her doll back in the crib with her.)

One of the deep satisfactions this column has brought me is that it has put me in touch with old friends with whom I had completely lost touch — ones I'd been at school and university with, old wartime pals, people I've met here and there in my ramblings. Last summer I had a letter from an old friend who is now an elder in one of our Montreal churches—I had last seen him 14 summers earlier in a rather uncomfortable Normandy field. Recently I had a letter from a provincial cabinet minister who reads this paper and who wonders if I am the character he knew at university before the war. I am.

And I have made new friends through the column. A couple of years ago I was anniversary preacher in one of our churches in Ontario, and the minister in introducing me mentioned that I wrote for the church paper; at the church door after the service a sweet old lady said to me, "It's so nice to meet you. You know, as soon as THE OBSERVER comes I always read 'Roman Collar' first." I was delighted a few months ago when an amiable Roman Catholic priest, an air force chaplain, said to me just after we had met one another, "I'm one of your fans—never miss 'Ad Lib'."

(Again, time out. The eldest Davidson has just laid charges against the youngest: the youngest won't stop singing to herself and let people-who-have-to-go-to-school-in-the-morning get some sleep.)

I really didn't intend that this column turn out this way. But now that it has, I take the opportunity to thank the people who have given me encouragement in these little efforts—and I must also say that I have been stimulated by adverse comment. And I do hope that my readers can tell when my tongue is in my cheek, when it is straight out and making a soft raspberry sound, and when it is trying to move seriously and convincingly—and don't be unduly disconcerted when it tries to do all three in the same short piece.

(The heir and the three heiresses are all asleep—at last. Now I can relax and finish reading Robertson Davies' new novel, *A Mixture of Frailties.* I think that Davies has now come to a splendid maturity as a novelist — and that's what I thought I would write about tonight.)

Back to Teaching

By DOROTHY VIPOND

I'M back teaching Sunday School again, with some trepidation, I admit. How have the new theories of religious education changed Sunday School teaching, I wonder? What if I find annoying the little boys swinging on the curtains which divide the space into classrooms? I know that my patience will probably be taxed to the utmost. What if my class and I are consigned to the kitchen — where there are lovely squirters on the sink—or the furnace room? What if—

But none of these dire possibilities became a reality and now I find I'm enjoying it. Oh it's not an easy job to try to make the Bible come alive for lively youngsters. And the lack of time is always frustrating. We just get into the middle of a discussion — "Well, what IS going to happen at the end of the world?" (as if I know); "Will Jesus be accepted by the Jews when he comes again?"—when the next class comes pushing into the room. How can a teacher be effective in this huge task of channelling some of Jesus' redemptive love into the lives of these boys or girls in 30 minutes a week?

Anyway I'm going to try my hand at it. Here are some of my reasons. I've heard young parents, who are beginning to realize their responsibilities for religious education in the home, wail, "Oh, I came up through church school. I went through all the youth groups and yet look at me now. I know nothing, absolutely nothing about the Bible. To me it's a closed book, literally and figuratively!"

One friend of mine exclaimed in a leadership training class, "You know, I never realized until now that Moses in the bulrushes was the same Moses who led the Israelites out of Egypt!"

Sometimes I'm tempted to ask cynically, "Does *Everybody* sleep through the minister's sermons?" Perhaps we need to get back to the discipline of opening the Bible and reading it! Regularly. Getting started is just as simple as that.

Granted that the Bible is a difficult book to understand, an Oriental book, much of it phrased in a poetic and strange idiom; it is not a "simple book for simple people." Yet if a family starts to read it and is prepared to think and learn and grow, I believe a rewarding experience is in store for them. But it takes work.

One young doctor came to his minister and said, "Why couldn't we have a lecture at our next Men's Club meeting on what the Bible is? You know—its significance, all about the historical setting and what it should mean for us today." Then he added reflectively, "On second thought it might take two talks."

The minister's somewhat strangled reply came out like this. "You . . . , as if everything from Hippocrates to Selye . . . expect a lot in two talks!"

But even this request is a sign of the times. People are becoming conscious of

• Ascension Return

their Biblical illiteracy. Several women I know are attending the regular lectures at the theological college near by—not to pass examinations in church history or New Testament exegesis but simply to learn about the Bible. Adult Bible classes, young people's Bible classes, young adult Bible classes—they're mushrooming up all over. People are anxious to learn.

And so I'm going back to Sunday School not so much to teach as to learn. I know I'll be forced to read the Bible more consistently than I've done, and to do some digging in other books to help me understand it. They may not know it but my Sunday School class is giving *me* a course in religious education.

Ascension Day

By HARVEY G. FORSTER

THE Ascension completes the Gospel. Without it we have at best a truncated Gospel. A shadowy disembodied Figure, clothed in white, floating around in some ethereal realm, may witness to the Resurrection, but has no relevancy for human needs. "Let all the house of Israel know assuredly that God hath made Him Lord and Christ, this Jesus whom ye crucified." The Jesus who came from God on the first Christmas, returned to God at the Ascension.

Language is a barrier. The very term "Ascension" suggests going up in the air, and we know that no matter how high up we go, we do not reach God. Are we too immature to be able to penetrate to the priceless religious affirmation which lies behind the inadequacy of language?

Without the Ascension there is no complete revelation of God. True, there are sunsets and flowers and nice people. There is also a nature red with tooth and claw, and also people so demoniac as to deny their humanity. Apart from the Ascension there is no adequate revelation in nature, in humanity, in history. Man is born; he lives; he dies. His life is full of tragedy and suffering and frustration. Who, if he had his choice, would choose to be born?

The Ascension is the vindication of the life and teaching of Jesus. It seals His message with authority. The Power in control of the universe and human society, is like the historic Jesus of Nazareth. God deals with us in exactly the same manner and with the same understanding as that of the teacher of Galilee.

The Ascended Lord is a *universal Lord.* "A great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and *before the Lamb* . . ." A world torn with antagonisms, prejudices, misunderstandings, blocs and hostile alliances . . . and a universal Christ!

He is a *sympathetic Lord.* "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat . . . and God shall wipe away all tears from their eyes." The hunger of the world, the scarcity of water in great areas, the millions who live and die, in physical suffering and spiritual futility, all the dispossessed and disinherited, . . . and "The Lamb who shall feed them and shall lead them to living fountains of waters."

He is a *Lord with power.* All the kingdoms of this world shall become the kingdom of our Lord. . . "Hallelujah, for the Lord God omnipotent reigneth." Two travellers in the Pyrenees experienced a quiet night amid the unearthly beauty of their surroundings, but at early morning a tearing wind sprang up, leaving them gasping for breath and hanging on in desperation to anything that would hold. "Is this the end of the world or what?" one of them enquired. The other who knew the Pyrenees, replied, "No, this is how the dawn comes in the Pyrenees." The Ascended Lord manifests His power in judgment.

He is *the Lord of the future.* He is the clue to the meaning of life and the judgments of God. It is He who interprets the future. It is He who controls it. New energy may destroy the earth; it may become too cold or too hot for human habitation. Men in their folly and criminal misuse of natural power may destroy one another. So be it! The Ascended Lord who sits on the throne of the universe, has been revealed in the human Jesus as a God of love who makes all things, even suffering and death, to serve His redeeming purpose. The world had its beginning in the creative act of God; it may have its ending in another creative act. The Christian is not afraid because he knows from the historic Jesus, that the Lord of the Future is a merciful compassionate Lord who has regard for those of a contrite heart. So he dares to pray: "Even so, come Lord Jesus!"

• Stunted Growth

Stunted Souls

By E. GILMOUR SMITH

YOU have all seen pictures of Japanese gardens so beautifully landscaped with flowers and pond and arching bridge. For centuries they have taken special pride in their dwarf trees. By tying off the tap root, and restricting nourishment to the surface tendrils, they can slow down growth so that a tree of half a century may be less than two feet high.

If you have lived on a farm you will know how, in a litter of pigs, one may be a runt. Its larger and stronger brothers and sisters crowd it from a proper share of the mother's milk, and at feed trough it fares poorly. So a runt it remains.

But while this stunting of physical growth is very obvious, it is none the less true that souls also are stunted. Every life is lived far below its potential. Not only are we physically less than our best, but mentally and spiritually we drift along at a lower level than ought to be. Perhaps we have developed the body and cared little about the mind. Or more likely we have given our main concern to the mental, and disregarded the spiritual. In spite of astounding achievements in the realm of science, medicine and education, modern man is marked by a nervous restlessness, a love of sensationalism, and a soul hunger which seeks satisfaction and release by way of drink and narcotics, of tranquilizers and sleeping-pills. Somehow we have tied off the tap-root whereby the spiritual life should be nourished.

Man has not got in himself the resource to cleanse his life of sin, to give him inner peace in a sorely anxious world, and to achieve hope that human existence will not end in futility or calamity. Man is a child of God, but the life abundant will remain unattained unless man in his need reaches up in humility and trust to the Giver of every good and perfect gift.

The mud in the swamp has not in itself the power to change into beauty. But when the lily roots reach down into the mud, the chemical elements are absorbed and built anew into the loveliness of the white or yellow flower. So Jesus came down from God, and entered into the life of human sin. The divine reaching down, made it possible in a new and living way for the human to become divine. ●

Edward Bragg

Consider the Wild Flowers

WHEN Jesus said, "Consider the lilies," the word he used referred to all the wild flowers that dotted the hillsides of Galilee in the spring, just as they dot the woods and meadows of Canada very soon after the winter snow has melted. If Jesus was thinking of one specific species of wild flower, it may have been the scarlet anemone, which was as plentiful around Nazareth and Capernaum as the trillium is around northern Ontario lakes.

Jesus said, Consider the wild flowers, which year after year brighten the earth after the drabness of winter, and you will find yourself reflecting on the goodness and greatness of your heavenly Father. (Matthew 6: 28-30)

Centuries before, a young man called Jeremiah, recently called to the work of a prophet, went for a walk in the country near his village home. It was early spring, with everything as dead as winter always leaves the countryside; and to Jeremiah it seemed that the religious life of his nation was equally dead. But as he walked he came to an almond tree, its buds just bursting into bloom.

This tree had been imported into Palestine from Persia or India, and in its new home continued to break forth into delicate white blossoms at the very first hint of spring. People called it "The Awakener"; probably they felt about it much as we do about the crocuses and snowdrops.

To Jeremiah the sight of the almond tree, a few days before apparently so dead, now bearing aloft its offering of beauty, came as a very sign from God that a similar miracle is possible in the lives of men and women, that a winter of indifference can be followed by a springtime of revival. (Jeremiah 1: 11, 12)

Another young man had a similar experience about two hundred years ago. Dr. Gossip thus describes it, "Brother Lawrence was a raw lout of a soldier lad. But one day, limping, footsore among his fellows, long past whistling, he saw beside the road the first tree bursting into leaf and all at once his heart stood still. He thought, 'If God can bring that wonder of fresh life out of a thing so dead, what can he not do to my soul!' And there on the dusty road it all began."

St. Paul may well have been thinking of such an experience when he affirmed, in his *Epistle to the Romans,* that no man can excuse himself for being non-religious on the ground of ignorance. "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse." (Romans 1: 19, 20)

Thus in every age the coming of spring, with its rebirth of beauty, has had a valid message for all who desire a fuller knowledge of God. The created world, now garbed in fresh tints of green, and garlanded with wild flowers, does not exist of itself; it exists only because of God. And there are many things it says to us about its Creator, just as an art masterpiece reveals the ability and intention of the artist.

Above all the spring has something to say about a God who in the making of a universe took time and trouble to fashion the delicate beauty of little flowers that bloom in woodland nooks and mountain valleys. "Even Solomon in all his glory was not arrayed like one of these."

And if God so clothes the wild flowers, will he not much more clothe you?

Family Fun in the Church

THE Men's Club of Cheapside United Church has been accustomed to sponsoring an annual fowl supper. They broke tradition recently and organized a family night for their congregation instead. The Abbott family, who had been enthusiastic family campers at Five Oaks the preceding summer, chaired the planning committee. With the help of a family of fellow-campers from nearby Hamilton, they attempted to telescope into one evening the highlights of their week of family camping.

Farm chores had to be cleared out of the way first, so the supper did not begin until 7.30. However, the church basement was bustling with busy women and riotous children long before that time. As each family group arrived, the tables that filled the basement became laden with the fascinating variety of a pot-luck supper. Each family brought with them a poster which they had prepared to represent their family name, and the identification of these kept all comers busy.

When supper was completely ready, almost every family in the congregation was represented. A spirited sing-song followed the meal, and then the company was divided into groups for Bible story charades. Each group contained an age range from babies to grandparents. The realism and enthusiasm of the acting was thoroughly enjoyed, and none will forget the tiny baby Moses asleep on a pile of real bulrushes, or the 10-year-old lions that roared around an intrepid Daniel.

The families worshipped together, and then divided into two age groups. Mr. Harris, the minister, took the children off to be entertained by special movies, while the adults and teen-agers viewed and discussed the film-strip, "No Easy Answer."

The discussion was still going strong when the younger members returned. Finally, with a great deal of firmness, the song leader engaged everyone in a hymn-sing, preparatory to a closing worship experience led by one of the family groups. A prayer circle, and the singing of taps brought a note of finality to a party that had sufficient spirit to go on far into the night.

It was close to midnight when good-nights were being said, and many of the youngest members of the party were curled up asleep in convenient arms or corners. As one young father remarked, "When we come to the church for an evening we plan to make it a full evening!" The family from the city carried home with them the warmth of a rich experience in Christian fellowship.—*Dr. and Mrs. Martin Johns, Hamilton.*

I Am Your Home

I WAS born in the distant past of the human race.

Though my external form has changed through the centuries, my inner meaning has remained the same.

Whether a garden or a cave, a shelter in the woods or a bower in the tops of trees, a tent or a cottage, a palace or a moving caravan bearing human souls in quest of a new world—I have been unchanging in a world of change.

I am a symbol of the love of one man for one woman "until death do them part."

I am a sign of the crowning of life through childhood.

I am a pledge that here is one place that understands and forgives and is patient.

I am witness to the enduring satisfaction of work and responsibility and shared joys.

I am a small democracy, in which the will of God may be done, on earth as it is in the heavens.

I am your home.

A Grandmother's Thoughts on Mother's Day

OF course I like the special celebration of Mother's Day. Whether or not it is being commercialized, it gives expression to a sentiment that is rooted in all our hearts. Not that we could forget! As we grow older and become mothers ourselves, as our children bring gifts and the sweetness of their remembering surrounds us, our minds go back to other days.

Mother again grasps a little hand, and we walk together to the market, where wagons creak and horses shimmer their skins and lift their tails in the endless pursuit of flies. The odours of hay and hens, of apple and brine, of meat and cheese, fill the air.

Once again we can feel the wind in our hair as we dash down the hill from school, race into the house, and call, "Mother!" If she is not there, play holds no fun. We loiter on the veranda, staring down the street. Suddenly her hat bobs among the branches of the trees, and all the world is right again.

Seasons come and go. Lessons are difficult, the woods and violets are calling—maybe the boys are, too. We gather round the old reed organ in the parlour, tremolo and diapason rendering aid to struggling adolescent voices. How this memory clings! When the one man in all the world appears, it is Mother's face we watch for the all-important approval.

The months have so quickly turned into years. My children, I trust that you, too, have memories that call you back on this day.

Now grandchildren press against my knee. Have we a teacher here, a surgeon, minister, scientist? I would challenge your mothers and fathers to teach you the love and fear of God, idealism of the highest and best. So shall you one day rise up and call them blessed.—*Mrs. Ethelyn Laird, Toronto.*

* * * * *

"A parent most persuasively passes on to his child his own convinced point of view. There is small use in a father's extolling the wonders of drinking milk if he wrinkles his own nose at the very thought. Likewise there is small effect in a mother's counselling a child to turn to God with his troubles if she runs to the neighbours and the fortune-teller with her own anxieties." —*Marguerite Bro, "When Children Ask."*

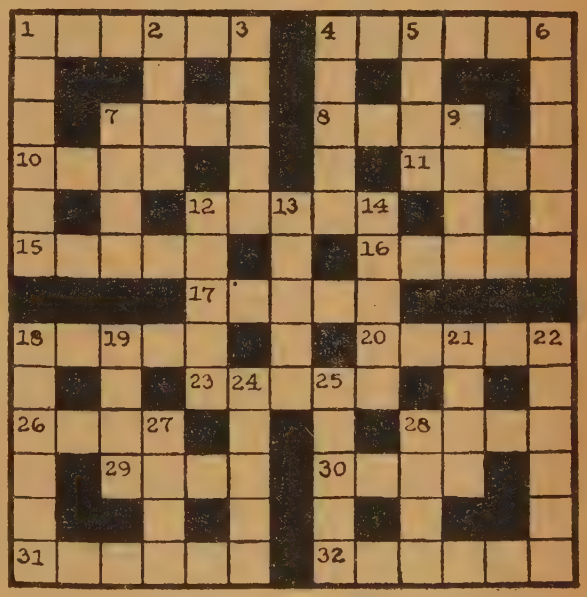
YOUR FAMILY BIBLE READINGS

Friday	May 15.	Solomon's Prayer for the People ....1 Kings 8: 54-61
Saturday	May 16.	God's Promise to Solomon .....1 Kings 9: 1-9
Sunday	May 17.	A Queen's Visit .....1 Kings 10: 1-10
Monday	May 18.	Solomon Disobeys God .....1 Kings 11: 9-13
Tuesday	May 19.	The Kingdom to be Divided .....1 Kings 11: 26-37
Wednesday	May 20.	Rehoboam Succeeds Solomon..1 Kings 11: 41—12: 5
Thursday	May 21.	Rehoboam Takes Bad Advice.....1 Kings 12: 6-20
Friday	May 22.	Jeroboam Encourages Idolatry.....1 Kings 12: 25-33
Saturday	May 23.	War Between Brethren.....1 Kings 14: 21, 22, 25-31
Sunday	May 24.	God's Steadfast Love .....Psalm 36
Monday	May 25.	God Sends Elijah Food .....1 Kings 17: 1-16
Tuesday	May 26.	Elijah Raises Widow's Son .....1 Kings 17: 17-24
Wednesday	May 27.	Truth Versus Falsehood .....1 Kings 18: 17-29
Thursday	May 28.	God Answers by Fire .....1 Kings 18: 30-39
Friday	May 29.	Elijah Afraid of the Queen .....1 Kings 19: 1-8
Saturday	May 30.	Not Alone After All.....1 Kings 19: 9-18
Sunday	May 31.	"Of Whom Shall I Be Afraid?" .....Psalm 27: 1-6
Monday	June 1.	Ahab Craves Naboth's Vineyard .....1 Kings 21: 1-7
Tuesday	June 2.	Jezebel and Naboth.....1 Kings 21: 8-16
Wednesday	June 3.	Elijah Denounces Ahab ....1 Kings 21: 17-20, 27-29

Music Makers' Corner

A STORY without verbs: May day; pink blossoms on the hawthorn bushes; morning songs of orioles and robins; hopscotch and skipping ropes; sad response to the school bell; half holiday this afternoon; good time for a hike; countryside carpeted in green, spangled with buttercups and daisies; steep hills, shady valleys, sleepy villages; tinkling sheep bells down the lane, king-cups and cow-parsley around the meadow; blue bells in the ash grove; fairy rings in the dell; toadstools and leprechauns; umbrella plants and pixies; song of the meadow lark; kittens, calves and ducklings; goslings, lambs and piglets; trilliums under the maples; shady nooks of violets; toy bridges over tiny streams; Festival day and the May queen; maypole dance for youths and maids; sports and music contests; plenty of good food; jolly games with fun and frolic; then the long walk home; school tomorrow; books and homework tonight; piano practice too; exams in the distant offing; matriculation some day; thoughts of summer camps, silvery moonlight on the lake, cry of the loon, sighing of pines and willows; castles in the air; scouts and cubs, guides and brownies, explorers and tyros; cottage home in sight; fond parents at the door; trundle beds and cosy cots; old Nod, the shepherd, too; evening prayers for a happy day; too tired for homework now; blest land of counterpane . . . goodnight.

YOUR FAMILY CROSSWORD PUZZLE



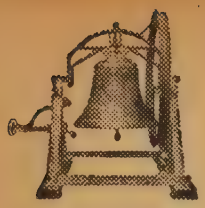
ACROSS

2. To whom did Nathanael say, "Can there any good thing come out of Nazareth"?
4. Who appointed twelve men to take twelve stones for a memorial out of Jordan?
7. A place in Galilee where Jesus turned water into wine.
8. Instrument of percussion.
10. Who said to Amaziah, "Thou shalt die in a polluted land"?
11. Scottish lake.
12. Rank.
15. Soil.
16. Who "was churlish and evil in his doings, and he was of the house of Caleb"?
17. Who offered himself instead of God, with sincerity and meekness, to reason with Job?
18. Whom did Paul call "my partner and fellow helper" concerning the Corinthians?
20. What "strengtheneth man's heart"?
23. Who else, besides Judas, went with Paul and Barnabas to Antioch?
26. Rowing instruments.
28. Public school.
29. Orient.
30. Measures.
31. Vendor.
32. To whom did God appear again in Shiloh?

DOWN

1. Who said, "What I have written I have written"?
2. Meadows.
3. "Neither cast ye your . . .s before swine, lest they trample them under their feet."
4. Who, after betraying Jesus, brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood"?
5. Who envied the praise bestowed upon David, and sought to kill him in his fury?
6. Which son of Zeruiah was described as "light of foot as a wild roe"?
7. Coco-nut fibre.
9. Mesha was a king of this place.
12. Game.
13. Spirit of the air.
14. Slights intentionally.
18. Which of the disciples was also called Didymus?
19. Herod was highly displeased with those of Sidon and this place.
21. Consumes.
22. Who heard a man's voice between the banks of Ulai, which called and said, "Gabriel, make this man to understand the vision"?
24. Bury. 25. Aids.
27. Who armed David with his armour, and a helmet of brass and a coat of mail?
28. What place did the Israelites camp at after Marah, on their journey from Egypt?

(Solution on page 29)



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SCHOOLS SHOULD TEACH

(*Continued from page* 13)

gation to the unbaptized. It *does* take seriously its duty of nurturing its own members in the life of faith.

The Summary

To sum up: the vision of Christian education which I would like to see inspire a new curriculum for The United Church of Canada, is one in which the procedures of Christian teaching would be placed under the control of the Word of God itself, and not determined by "life-situations," "group dynamics," and "the learning progress."

As a trained teacher and psychologist, I have a healthy appreciation of psychological science as the handmaid of faith, but I refuse to let it become a dictator in the church school. Christian faith has its own inner dynamics which can take into account the psychological picture, and the changing needs of the growing person. But there is a real danger, in Christian teaching, of taking our hats off to the Christian interpretation of human nature, and then turning away from that and asking rather: "How much of the whole Gospel, and the whole meaning of Christ, can the child, with his psychological limitations, be expected to understand and to absorb?" This would be fatal.

A plan of teaching that can be called Christian should *assume* that the Christian message is applicable to every person of every age, and should address itself to the *real* question: "How can the whole meaning of Christ for faith and life be brought, in its essentials, to bear on growing persons at all ages, using all educational and other insights, not to distort or to reduce the Gospel, but to serve the ends of a Gospel of grace and of redemption?" ●

A PARISH IN THE HOSPITAL

(*Continued from page* 15)

workers in larger metropolitan centres. But for the most part, United Church patients are served either by retired ministers or on a part-time basis by ministers who carry the burden of pastoral work. Many of these men do excellent work, but one of them himself admitted to me: "Hospital work has a poor chance of being at its best when it is one more item in an already very busy ministry."

Over a quarter of a century ago, a brilliant Presbyterian minister, Anton T. Boisen, lay confined in a mental hospital. He had a vision. He perceived a high wall with doctors on one side and ministers on the other, each vainly trying to dislodge the wall. Restored to health, Boisen knew

at this vision was the fruit of a sick mind
t one that he also knew he could trust.
e set about dedicating the remaining years
his life to breaking down the wall by
augurating clinical training for pastors
th the mentally ill. Year by year the
all has crumbled so that today it is at
ast possible for minister and physician to
e one another — and appreciate each
her's aims.

Clinical pastoral training is a relatively
w venture. In 1925, Dr. Richard C.
abot, a noted physician and author who
so taught at Harvard Divinity school,
oposed in the *Survey Graphic* that every
udent for the ministry be given clinical
aining for pastoral work similar to the
inical training a medical student receives
uring his internship—carefully supervised
se work with the sick, with the Gospel
the role of supportive therapy. Slowly
e idea spread across the U.S. (oddly
ough, the only two clinical courses offered
Canada are given by the Baptist univer-
ies of Acadia and McMaster). But now,
e United Church has its own courses of
nited instruction: an annual institute
onsored by the Moose Jaw Ministerial
ssociation which attracts pastors from
her provinces as well as the U.S.; at the
oronto General and Toronto Psychiatric
ospitals, a course is under way under the
ev. Jack Breckenridge, former United
hurch chaplain at Hamilton hospitals. But
ere are too few training opportunities in
anada thus far.

The big question now is to find a proper
efinition for the duties of the Hospital
haplain. If he is a full-fledged member
the Health Team does it mean that he
another hospital official, even making
ounds with the staff?

Some claim he should. "But," says
eteran hospital chaplain Grover Living-
one, "I say very definitely that he should
ot. He will do better to meet the patient
a friend and not as an official. While the
haplain will co-operate with the hospital
aff, my experience is that he will help the
atient more if he meets him alone in quiet
rivacy."

Perhaps the best indication of the popu-
rity of Saskatoon's new Hospital Chaplain
nd the work he is doing could be summed
o in the action of a patient from a small
askatchewan prairie town who sent a
heque for $300 to keep the idea alive.

And if any further assurance was needed,
could be found in the faces of patients
ho gather every week in one of the
ospital wards for a short devotional
ervice. When "Arch" Greenaway left
mporarily for a special course in Chicago,
e old lady said sadly, "We certainly miss
ur chaplain."

The medical staff missed him, too. And
s for the ministers in Saskatoon and the
urrounding area, we wonder how we ever
anaged without a hospital chaplain. ●

The Face of French Protestantism

"• • • still a French Canadian"

(*Continued from page* 9)

have come through immigration. Roman Catholics from France, Belgium, Switzerland and other French-speaking European countries found themselves unhappy in the church they found in Canada and turned to Protestantism. About 40 per cent. of L'Eglise St. Jean's congregation are European. L'Eglise du Sauveur has a number of families from Switzerland and France but is predominantly French Canadian. Bethanie has few, if any, Europeans.

But growth by immigration is slow and not altogether satisfactory. Most Québecois readily admit there is quite a gulf between French Canadians and European Frenchmen. They speak, live and think differently. The Europeans don't like the somewhat anglicized French of the Québecois, and French Canadians seem to think their compatriots from overseas are a little out of step with their world.

Doesn't Lose Language or Culture

Bridging this gap is one of the church's jobs. But French Protestantism today seems chiefly concerned with impressing Roman Catholic Quebec, and the rest of Canada, with one factor; that a French Canadian who becomes a Protestant doesn't cease to be French Canadian. It's being done through an intensive campaign launched eight years ago by rotund, balding Louis Foisey-Foley.

With a successful career as a farmer, businessman and civil servant behind him, he turned to the job of creating good public relations for the church. He had been a practising Roman Catholic, but had found his place in L'Eglise St. Jean. Now, as a special worker for the Board of Home Missions, he organized the French Protestant Forum after the service club pattern. Its unofficial motto: "Let's fraternize, even with our differences."

Catholics in Protestant Forum

At first the Forum's members came from all denominations. But it wasn't long before they learned that it wasn't going to be fanatically anti-Roman Catholic and many left. Today about 75 per cent. of the membership comes from the French United Churches. The balance are Roman Catholics.

The Forum meets monthly, usually at a dinner. Most of the speakers are prominent Roman Catholics. Among the list of speakers the Forum has heard are such names as Jean Bruchesi, undersecretary of the province, Col. Laval Fortier, former deputy minister of citizenship, and Gerard Filion, editor of *Le Devoir*. All are staunch Roman Catholics.

"Every time we have these prominent R.C.'s in for one of our meetings they become aware of French Protestantism. It strengthens our witness and makes us a stronger force in this province," Mr. Foisey-Foley says.

Credo Speaks in Quebec

This same objective is behind the publication of *Credo*, the United Church's French newspaper. Once again, it is Louis Foisey-Foley's hand that is guiding the project. He is a sort of business manager, circulation agent and editor. An editorial committee comprised of the French ministers does most of the writing or assigning of articles, but they keep an ear open to Louis' advice.

Credo's average press run is about 1,000 copies, but it has printed as many as 4,000. Its subscribers include many Roman Catholic colleges and universities, practically all the province's libraries, and a large number of priests.

"We try to present a true picture of the United Church," Louis says. "We express the Protestant viewpoint on matters of current interest, but we will also print the Roman Catholic side in the same issue." Religious articles play a major role in the publication, but matters of provincial or national interest are often discussed. In a recent issue, the Rev. Heinz Birchmeier of Ste. Hyacinthe wrote a scholarly piece on the bilingual status of Quebec. In it, he urged that all Canadians learn to speak both English and French to make Canada a true bilingual country. "This would mean that the second language should be taught in a more effective fashion than it is now, with better qualified teachers, and beginning in the lower grades," he wrote.

French Protestantism's new emphasis has resulted in other co-operative projects in the province. One group of Roman Catholic priests and French Protestant ministers and laymen meets regularly in downtown Montreal to discuss topics of mutual interest. No one will say much about it for fear of R.C. hierarchy intervention; they refer to it merely as a "little ecumenical group."

None of this means very much, a French woman journalist suggested in a Montreal conference recently. The French Protestants

(*Continued on page* 24)

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE had lunch the other day with Mrs. W. A. R. Collins of London whose particular interest in Britain's largest Publishing House of Wm. Collins & Sons, Ltd., is with religious books. She wanted to know the special authors and types of books in this field that Canadian readers like best. We talked also about prices of books and what could be published in the less expensive Fontana series. In the general field Collins' sales in Canada of *Dr. Zivago* reached 23,000, a record, and of Montgomery's *Memoirs* in the first seven weeks, 19,000 copies. When we came away we felt we understood better what the publisher has to know about authors, manufacturing costs and constituencies before books can be brought out. . . We've received for review *Andy and the Gopher* (Little, Brown, $3.00), a new and very entertaining children's story with a Canadian setting by Audrey McKim, editor of *World Friends*, the W.M.S. children's magazine. It will be mentioned soon in the Family Section of THE OBSERVER. . . Dr. James Wagner, co-President of the new United Church of Christ in the U.S.A., talks about books in the current issue of *Herald*. One that influenced him greatly was *The Christian God* by the Very Rev. Richard Roberts, who was minister of Sherbourne St. Church, Toronto, when he became Moderator of The United Church of Canada. "The one thing that has stayed with me these thirty years," says Dr. Wagner, "is his insistence that a major trouble with a great deal of our doctrinal thinking is that we have thought too much and too frequently about God in terms of the court room (judge) and the throne room (king) rather than in terms of the family circle (father)."

Miss McKim

A Genuinely Human Existence

By Stephen Neill. (Doubleday.) $5.00.

Reviewed by Harvey G. Forster.

Clearly but incisively Bishop Neill deals with the inner life of man. Modern psychiatric principles become meaningful as understanding of motives and urges is sought.

Fundamental questions of existence are raised. "Who am I?" "Where did I come from?" "What am I here for?" In the very asking of these questions, the significance of human life begins to be apprehended.

The writer breaks through traditional approaches and presents a challenge to become mature. He regards the courteous rebel as being mature and creative. Rebellion requires, as in the case of Jesus, unqualified reverence for the good of the past, willingness to yield general obedience to the constituted order, respect and consideration for the feelings of others, but also an uncompromising maintenance of his right to his own vision of reality, and of his right to criticize the existing order in the light of that vision.

He represents the free man in two amazing chapters as the man who does not seek to use others simply as instruments for the fulfilment of his own purposes.

Churchman, ecumenical leader, missionary statesman, writer and lecturer, the vast experience of Bishop Neill in dealing with a great variety of people, comes to a rich fruition in this constructive, stimulating book.

Pastoral Prayers Through the Year

Compiled and edited by Robert L. Eddy. (S. J. Reginald Saunders.) $4.00.

Reviewed by R. C. Chalmers.

The sub-title of this book is "An Anthology by Contemporary Leaders and Teachers of American Protestantism."

Following an introduction of twenty-six pages on the subject of prayer, there is a good selection of prayers, compiled from various sources, for each month of the year. The last thirty pages consist of "Other Special Prayers" and "General Pastoral Prayers."

The selections are well chosen. Any minister will find this book to be a valuable addition to his library.

Reflections on the Psalms

By C. S. Lewis. (Geoffrey Bles.) $3.00

Reviewed by George Johnston.

This book has been written, says the distinguished author, for the unlearned by an amateur. Now as a rule one would take this with a grain of salt, for Lewis can write profoundly on religious subjects. But this is indeed a book by an amateur.

True, it faces realistically many problems raised by the use of the Jewish Psalter in Christian worship: the curses, the themes of judgment and connivance, the lack of teaching about life after death. And he provides a valuable theory about "second meanings" in the Bible, as in all great literature. He stresses the necessity that the new meanings should spring organically from the literal sense. Yet the effect is to retain what is unretainable. It can all be wasted ingenuity, and it is far simpler to say that the bad psalms are bad and should not be employed in our liturgy.

True, he classifies Old Testament literary types, and compares them with ancient Babylonian and Egyptian; rightly pointing out that the Biblical writers show their inspiration in the different use they make of traditional material. He warns us also against merely intellectual interpretation of Jesus' teaching. "The attempt . . . is like trying to bottle a sunbeam." And there are other good things. But . . .

It is a great pity for the unlearned that

e author has used the outdated Anglican ayer Book version of the Psalter, Coverle's; however much one understands e English conservatism that dictates it. here is at the moment a committee at ork in England on a revision of this old rsion.) If one sets Coverdale alongside e R.S.V. or Smith-Goodspeed, one has ry clear evidence that we need to study odern, scholarly translations. There is no her way for the unlearned to escape isconceptions and many other pitfalls. Lewis complains of Psalm 23: 5 in terms "the pettiness and vulgarity of it," and because the poet finds a table prepared r him in the presence of his enemies. this not incredible? More vulgar and estionable is Lewis's example of British come Tax officials who try to impose ice as heavy a tax as the law allows; ver have I known such a thing to happen the United Kingdom (in spite of all e comedians). Equally offensive is his nguage about vices that begin as pretty ants and grow nasty. What are we to with them? Do what the Psalmist wants do with his foes: "Knock the little stards' brains out." Again, Jesus is called he sacred Fish" in a way that recalls the cret symbolism of the Roman catacombs, t is not very edifying. Finally, what sort perverse judgment can describe the ters of St. Paul as characterized by rabbedness, the appearance of inconsehence and even of sophistry, the turbulent ixture of petty detail, personal complaint, actical advice, and lyrical rapture"?

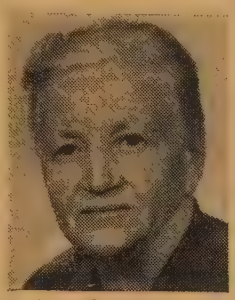
It will be clear that the reviewer was metimes rather irritated by this amateur's book. Perhaps the best advice would be that you should read the book for yourself, for there is much helpful writing in it, even if one disagrees. It may ultimately lead you to study the Psalms in a first rate modern translation, with the help of a professional and devout interpreter (say Dr. Samuel Terrien). And that would be very much to the good.

Ian of Red River

By Ragnhildour Guttormsson. (Ryerson Press.) $3.25.

Reviewed by J. H. Arnup.

Two separate streams of settlement have contributed largely to the development of Manitoba. First came the Selkirk Settlers in 1811 and the following years. They laid the foundations. Then towards the close of the century the Icelanders arrived and proceeded to make a very valuable contribution to the life of the province. It is one of the latter company, born in Iceland, who has written this interesting story (her first book) about the origin and life of the Selkirk Settlement.



Mrs. Guttormsson

Ian MacDuff came out with his widowed father as a member of the advance party who were to prepare the way for the main body of Lord Selkirk's immigrants. The story carries them over the long trek from York Factory to the Red River and on through the first five or six pioneering years. It includes the struggle with the Nor'westers, the Five Oaks massacre, the evacuation and eventual return. Needless to say, it is packed with adventure, in all of which our hero plays a worthy part. Worth any boy's while.

The make-up of the book is a credit to Ryerson Press.

"Faces About the Christ"

By Holmes Rolston. (John Knox Press.) $3.50.

Reviewed by A. A. Scott.

A collection of character studies of forty-two persons who knew Jesus "in the days of His flesh." Of some of them we know comparatively little. Of others, the material is abundant. But in each case the author tries to point out some distinctive feature which will link the incidents to the people and problems of our own day. The author is the Editor-in-Chief for the Board of Christian Education of the Presbyterian Church in the U.S., and for over twenty years has written weekly helps for Bible students in the quarterly "Adult Uniform Lessons." The most interesting thing about the book is the fact that in opening up the characters of those who sought Jesus, or whom He sought, the writer is really unfolding the life of the Master Himself, and showing it against the background of human action and experience.

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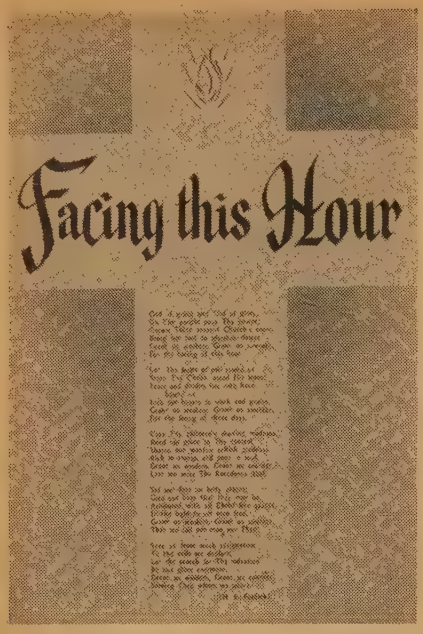

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FRENCH PROTESTANTISM

(*Continued from page 21*)

are such a small group, their churches are so poor and their voice so weak that they are a laughing stock, she said. The speaker was a former Roman Catholic who is now strongly anti-R.C.

French Protestants will readily agree on some of these criticisms. L'Eglise St. Jean is an old, crowded building, though its interior is attractive and worshipful. But Mr. Ouellet often refers to L'Eglise du Sauveur as "a barn of a place." Most of the others are inadequate and often unattractive.

Depend on Grants

All the French churches except St. Jean are dependent on Home Mission grants for their existence. And because of the steady integration of their young people into English-speaking churches, their numbers remain small.

The three Montreal churches, plus the five-point Namur charge and St. Marc's Church, Ottawa, only record 532 families. Together, they have 1,092 members and just over 2,200 under pastoral oversight. The membership at Bethanie, Verdun, which is served by a student, declined slightly last year, but the others had small increases. St. Jean topped the list with 51 new members. There are smaller French congregations at Ste. Hyacinthe, Thurso, St. Damase Pinquet, Valleyfield, Belle Rivière, St. Martyrs Canadien, Pointe-aux-Trembles and several other communities.

Growth is handicapped somewhat by inadequate facilities and supplies. Ministers have to spend a great deal of time translating literature or preparing their own materials. At Namur, the Rev. Hervé Fines prepares all lessons for the Sunday school. Mr. Beaudon and others have translated English hymns to augment the outdated French hymnary printed in 1863. They have also done translations of pamphlets and other literature for the various church boards.

"What we need are a number of French ministers who have no churches to supervise and are free to travel around the province doing evangelistic work and augmenting the efforts of the pastors," the French ministers say.

Need Downtown Centre

Another much-needed facility is a French Protestant Centre in downtown Montreal, Mr. Ouellet says. And while all the ministers and workers agree, there are differences of opinion on the function of such an institution. Some see it as an amalgamation of the United Church French charges in the city, with a large congregation and a suitable church building. Others see it as a social service centre with

creational facilities, offices, reading rooms and chapel. To them, such a centre would bolster the present parish work. So far, no one has taken the lead in promoting the project.

French Protestantism still has a long way to go in Quebec, but it has established a foothold. It is growing rapidly in stature, if slowly in numbers. Its influence far exceeds its numerical strength. It is being recognized as a part of Quebec life.

Proof of this came to Jacques Beaudon recently through a telephone call from the padre of a Roman Catholic hospital who informed him that one of his parishioners was a patient. "That's the first time in my 18 years as a minister in the province that such a thing has happened," he said. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. In a church with a membership of 500, how many Elders should make up the Session, and how many men are required to make up the Committee of Stewards?

A. It's up to the congregation to decide. We know one of this size with 20 elders and 15 stewards.

Q. I have a brother who has recently joined the Baptist Church and he says we all are going to hell if we don't get baptized by being put under the water. I don't agree. Who is right?

A. You are.

Q. What is the difference between being baptized with water and being baptized with the Holy Spirit?

A. By the first we assume is meant the Sacrament of the Church in which a believing adult, or a child presented by its parents or guardians in the Christian faith is baptized with water into the name of the Father, Son and Holy Spirit. It signifies our union with Christ and participation in his blessings. It is a Sacrament of the Church and a means of grace.

Baptism of the Holy Ghost is an act of God in which His blessing is poured out upon a person or a group of persons in response to faith. It may accompany the baptism by water.

Q. Do you believe the monarchy and the pomp of royalty are compatible with Christianity?

A. We've never thought much about it. We recall an answer to another such leading question which went "Render unto Cæsar . . ."

Q. Is the preparation of the communion table strictly an elder's job or may it be assigned?

A. The Session has oversight, but may appoint someone to do the practical work.

Q. Is a local minister expected to advise a couple with a divorce problem?

A. We would think a minister would do his best to counsel a member of his congregation or a friend who is in such trouble; but do not expect him to be infallible.

Q. If we, as one man said to me recently, were to dispose of an unwanted dog the way some of our condemned persons are put to death and the proper authorities found it out, we would be prosecuted for cruelty to animals. Rightly so. But we can take a human being, hang him in cold blood, leave him to hang until he strangles to death. Yet some say Capital Punishment should be retained?

A. Well, we don't. But your analogy isn't quite fair to those who sincerely believe that for the gravest of all crimes, the gravest of all punishment should be provided.

Q. At our annual meeting, a motion was moved and seconded by A and B, and an amendment moved and seconded by C and D. Then we voted, 14 for, 16 against. Do you know what we voted for?

A. Haven't the faintest idea. But you should have voted *first* on the amendment. If it is lost, then you vote on the motion. If the amendment is carried you vote on the original motion as amended.

Q. Can you suggest a devotional guide for daily reading that has more consecutive Bible study than the "Upper Room"?

A. The Department of Christian Education recommends "Notes on Bible Readings" which may be ordered from the Retail Department of The United Church Publishing House, 299 Queen St. W., Toronto.

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About People and Places

Prof. Johnston to McGill

McGill University has announced the appointment of the **Rev. George Johnston, MA, BD, PhD,** as professor of New Testament in its Faculty of Divinity. He has also been appointed principal of the United Church's United Theological College, Montreal, subject to the approval of the Board of Colleges and Secondary Schools.

Dr. Johnston

Dr. Johnston came to Canada in 1952 from Hartford Theological Seminary, Hartford, Conn., as professor of New Testament at Toronto's Emmanuel College. He has also been director of graduate studies at Emmanuel since 1954.

Two new congregations were founded in Toronto's western suburbs under Dr. Johnston's direction as part-time minister. In 1954 he served Lyndwood Church, Port Credit, and this year St. Stephen's-on-the-Hill, Lorne Park.

Dr. Johnston received his MA from Glasgow University in 1935 and BD in 1938, studied at Marburg University, Germany, and the University of Cambridge where he was awarded his PhD degree in 1941. He was minister of Martyrs' Church, St. Andrews, Fife, from 1940 to 1947 when he went to Hartford as associate professor of New Testament and church history.

Off to Greece

Dr. H. L. Pottle, secretary of the Board of Information and Stewardship, will attend a conference on "Areas of Rapid Social Change" to be held in Thessalonika, Greece, July 25 - August 2. It is sponsored by the World Council of Churches.

Heads Chaplaincy

The **Rev. T. R. Davies, DD,** of Hamilton, Ont., is the new chairman of the United Church's Chaplaincy Committee, appointed by the sub-executive of General Council to succeed the late Dr. Harold W. Young. Dr. Davies will join a group from the Department of National Defence to visit Canadian servicemen in Europe this summer.

Over the Hill

St. Stephen's-on-the-Hill, Lorne Park, Ont., celebrated its first anniversary of worshipping in the local public school by conducting a Sunday afternoon canvass for pledges to the building, missionary and local funds, with a target of $108,000. The result of the first day's work was $111,024. The church was formally constituted in April, 1958, with Professor George Johnston of Emmanuel College serving as part-time minister. In October, the Rev. Bruce McLeod was inducted. A 4½-acre site has been made available by the Halton Presbytery Extension Council which pioneered the project.

Bells Over Muskoka

Summer tourists in the lovely Muskoka district of Ontario will be called to worship in the **Bala United Church** by the music of a carillon recently dedicated by the minister, the Rev. John F. Coutts. It is the gift of members and friends of the congregation.

Fiesta in Edmonton

Following its custom of dramatizing the year's mission study, **St. Paul's Church,** Edmonton, took for the theme of its Spring Fiesta, "Our North American Neighbors." However, it overran its boundaries somewhat, for the display booths carried curios and costumes of a number of New Canadian homelands. So great were the crowds, the entertainment featuring a Mexican street scene, the singing of Negro spirituals and Cree hymns and a Hawaiian dance had to be repeated three times.

C.E. Building for Kirk

The new Christian education building of the **Kirk United Church** in the Dovercourt community of Edmonton, was dedicated last month. Work was started in 1953, the congregation constituted in 1956 and named for the Rev. J. E. Kirk who, despite ill health and with the help of his wife, played an important part in the church's establishment.

Feature the Family

Family life was the general theme of a recent week-end bi-annual conference of the **Lakeshore Elders Fellowship** in Montreal, at which the Rev. Frank Fidler, associate secretary, Board of Christian Education, was the speaker. It got under way with a Family Rally in Strathmore Church. Later, in the Dorval United Church, 112 elders from the eight area churches were so challenged by Mr. Fidler's talk on "The Church's Ministry to Families" that the discussion groups following brought out many exciting ideas of ways in which elders and congregations might strengthen Christian family life in the community. The Sunday morning service in the Summerlea Church closed the conference.

It's Moving Time

The **Rev. J. A. D. McKennitt,** Colborne St. Church, London, Ont., has accepted a call to Rideau Park Church, Ottawa. Southminster, Ottawa, has called the **Rev. A. Lloyd Shorten,** St. James Church, Peterborough, Ont.

From Robertson Church, Edmonton, the **Rev. R. D. Smith** will go to the pastorate of Dominion - Douglas United Church, Montreal.

The **Rev. J. Lavell Smith, DD,** is retiring from the Church of All Nations, Toronto, and will take over the duties of assistant minister at Humbercrest United Church, Toronto. The **Rev. H. R. Ashford** will come from Sudbury to the Church of All Nations.

Dr. Dawe

The **Rev. H. M. Dawe,** superintendent of Home Missions for Newfoundland for the past 21 years, has been appointed Missionary and Maintenance Field Secretary for the Maritime and Newfoundland Conferences, with headquarters in Sackville, N.B.

Gets $2,500 Fellowship

A Rockefeller Doctoral Fellowship in Religion, valued at $2,500, has been awarded to the **Rev. Eldon R. Hay,** a United Church minister now doing post-graduate work at

University of Glasgow. This makes ssible giving full time to studies in prep- ation for seminary teaching. Mr. Hay was aduated from Queen's University with the grees of MA and BD in 1957.

eligion at Western

Western University's **School of Religion,** w in its 11th year, will be held June 15-19. . James T. Cleland, professor of preach- g in the Divinity School and dean of the apel at Duke University, Durham, North rolina, will be a special lecturer, his eme: "The Blessed Chore of Next Sunday's rmon." The second guest lecturer is the v. W. B. J. Martin, known to readers **The British Weekly** as "Peter Parson." bingdon Press has recently brought out he Diary of Peter Parson" which is fast coming a best seller.

Information may be secured from the irector of the Summer School and Exten- on Dept., University of Western Ontario. here are a limited number of $10 bursaries vailable for those situated more than 40 iles from London.

For All the Saints"

The **Rev. James Neave** of Rockwood died the Guelph Hospital, April 7. He went China for the British and Foreign Bible ociety in 1897, became fluent in the Chinese nd Tibetan languages, studied and worked ith the tribes people. Eager to give them e printed word, he became associated with r. James Endicott in the West China Mis- on Press. Mr. Neave was received into full onnection with the Methodist church of anada in 1909, and worked at the press, ter because of his interest in the tribes ecializing in evangelistic work. He retired 1936.

The **Rev. David D. R. Patterson, DD,** ied at Norwood, Man., March 25. He was rdained in 1906 and gave 58 years' service the Manitoba Conference. His daughter, r. Merle Patterson, W.M.S. missionary, as killed in an automobile accident in ndia. Dr. Patterson retired in 1945.

Rev. Fern A. Sayles died in Welland, Ont., March 25. For 33 years he was on the staff f All Peoples Mission. At the funeral ervice, the church overflowed with a great rowd of non-Anglo-Saxon people paying heir tribute to one who had served them ong and faithfully.

Rev. Arthur R. Reynolds, who died in a redericton Hospital on March 31, was born n Nova Scotia 84 years ago and spent his 0-year ministry within the Maritime Con- erence. Always interested in newspaper ork, he did a great deal of writing for he church and secular press. **Mrs. Louise Reynolds** survived her husband by only ten days, dying on April 10th. . . **Rev. S. T. Tucker,** whose active 37-year ministry was spent in the central conferences, died at Toronto on April 4. . . **Rev. William Hollingsworth,** who died in Edmonton, April 4, spent most of his 36 years in the active ministry in Calgary churches—West, Parkview, St. Paul's, Trinity and Hillhurst. He also served Lacombe and Metropolitan Church, Edmonton. . . **Rev. W. T. Cleave** of Point Edward, Ontario, died April 4. Ordained in 1915. his active ministry of 32 years was spent in the Saskatchewan and London Conferences.

Eva Helena, wife of the Rev. R. F. Darke, Foxboro, Ont., died suddenly on April 5, in the Belleville Hospital, following a short illness. . . **Elizabeth Mabel,** wife of the Rev. J. M. White, died in Vancouver, March 25. She was well known in Winnipeg where her married life was spent, 25 years of it assisting her husband in his work as superintendent of Robertson Memorial Church. . . **Clara,** wife of the late Rev. Henry Brand, died in Toronto, April 9. . . **Margaret C.,** wife of the late Rev. T. T. George, residing at Parkhill, Ontario, died on March 1. . . **Henrietta Wallace,** wife of the late Rev. W. B. Caswell, died at Markdale, Ontario, on April 8.

On CBC Radio

A play by **Isobel McFadden,** W.M.S. staff member, will be given on the "In His Service" series on May 3, over the CBC Trans-Canada Network at 1.30 p.m., EDT. It is based on the development of the Ludhiana Christian Medical College and Hospital in the Punjab, India, by its famous founder, Dame Edith Brown. Ludhiana and Vellore are two medical training centres with which the United Church is associated.

Mr. White

The Rev. Peter Gordon White, editor of Sunday school publications, will broadcast over the CBC Trans-Canada Network on May 10, 2.30-3 p.m., EDT, in "The Continuing Pentecost" series.

Preacher and Announcer

A father and son shared the pulpit of Trinity Church, Collingwood, Ontario, on a recent Sunday. **Dr. Bruce Gray** of Kew Beach Church, Toronto, talked to the younger generation while his son, **Don,** staff announcer of CKVR-TV, addressed the older generation. The service, organized jointly by the Session and the Youth Bible Class, was conducted by the minister, the Rev. John E. Hunter.

Starts All Over Again

The **Rev. Donald C. Amos,** minister of Northlea Church, Leaside, Ont., for the past nine years, has accepted a call to the new Oriole - York Mills Church, effective Sept. 1. The new congregation was constituted on February 11, and is holding services in Harrison Road Public School. Northlea congregation met in a school for the first four years of Mr. Amos' ministry.

Accent on Pentecost

The Rev. Earle Gordon of Winnipeg will conduct a unique pre-Pentecost teaching mission at **Zion Church, Moose Jaw.** "I

(*Over*)

NEWFOUNDLAND'S NEW LABOUR LEGISLATION

(*Continued from page* 11)

every principle of justice. That is why these Acts have aroused, in the rest of Canada, the horror and consternation which have mystified and wounded so many Newfoundlanders.

I am a Newfoundlander. I was born in the colony. My family have lived there for nearly 200 years. What mystifies and wounds me is not that people in the rest of Canada have attacked these acts, but that anyone in Newfoundland has been found to defend them; above all that members of our own church, bred in the tradition of the Methodist Church whose local preachers, from Christian conviction, largely built the British trade union movement, can be found to defend them. Our religion surely believes in both freedom and justice. These two acts outrage and deny both. Have the members of our church, in Newfoundland and elsewhere, who approve these acts read them? If they have, have they considered what they mean? If they have both read and understood, how can they approve, except on the assumption that anything that is against unions is right —an assumption that seems something less than Christian? ●

THE FIGURES TELL AN EXCITING STORY

The Ontario Department of Economics analyzes economic and social conditions and publishes facts and figures that help government and industry make the most of the Province's multiplying opportunities. Here are a few highlights:

POPULATION—Ontario's population—now almost 6,000,000—has jumped 50 per cent in the past 15 years.

IMMIGRATION—Fifty-two per cent of the 1,750,000 newcomers to Canada in post war years have made their homes in Ontario.

INCOME—Annual income per person in Ontario is 20 per cent higher than the average for Canada.

HOUSING—Last year 60,000 dwelling units—40 per cent of the Canadian total—were built in Ontario.

MANUFACTURING—Half of Canada's manufactured goods are made in Ontario plants.

MINING—Canada's leading mining province, Ontario produced $799 million worth of minerals in 1958.

AGRICULTURE—Our farmers enjoy the highest cash income of any province.

FORESTRY—From Ontario's vast forests come 36 per cent of Canada's pulpwood, 24 per cent of its newsprint.

INVESTMENT—More than $25 billion has been invested in the development of Ontario in the last decade and a half.

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believe we are in need of a recovery of the coming of the Holy Spirit to guide and control our lives. Only so can the historic meaning of Christmas, the cross and Easter become immediate, present reality," says Zion's minister, the Rev. R. J. D. Morris, in explaining the reason for the mission.

Pentecost, often referred to as "the birthday of the Church," comes 50 days after Easter and commemorates the descent of the Holy Spirit. It will be observed this year on May 17 (June 21 in orthodox churches).

Three New D.D.'s

Three Pine Hill Divinity Hall graduates received the honorary degree of Doctor of Divinity at the spring convocation in St. Andrew's Church, Halifax. Honoured were the **Rev. H. E. Campbell,** Brunswick Street Church, Halifax; the **Rev. D. M. Sinclair,** Fort Massey Church, Halifax; and the **Rev. T. A. Wilson,** for 36 years the minister of the Covehead Church on Prince Edward Island, now retired and living in Charlottetown.

Biggar Ecumenicity

The four churches in **Biggar, Sask.**—Anglican, Church of God, Presbyterian and United—have co-operated for two years now in major programmes. They have held joint film nights, shared the services of visiting overseas missionaries and financed students for summer camps. Laymen from all the churches took part in two visitation evangelism campaigns for which they were tutored by the Ministerial Association. Joint Bible study and prayer meetings function during Lenten seasons.

The churches take turns in carrying out preaching missions. Last month the United Church invited Dr. W. G. Berry, associate secretary, Board of Evangelism and Social Service, to conduct a combined preaching and teaching mission.

Vauxhall Success Story

Seven years ago there was no church or manse and no regular minister at **Vauxhall, Alta.,** but under the leadership of Lay Supply, Miss Winnifred Davis, the Parkview Church was built and three years later, the manse. Last month the minister, the Rev. O. R. Lavers, conducted special services to mark the payment of the last instalment of debt on the church. Miss Davis and the Rev. H. A. Frame of Lethbridge preached and took part in a mortgage burning ceremony and the dedication of a new electronic organ. This year the congregation has raised an extra $1,050 to become self-supporting, except for a travel grant.

Drama in the Church

At **Union Theological Seminary** in New York last month, editors attending the Associated Church Press meetings saw "The Way of the Cross" presented by a group of theological and religious education students. This Henri Gheon play, which followed an address by Union's Professor Thomas F. Driver, was so impressive the audience was reluctant to break through the atmosphere of worship to question the producer.

An interest in religious drama is currently sweeping the country, President Henry Van Dusen stated in expressing gratitude that the Rockefeller Foundation has awarded Union Seminary a grant of $55,000 for a second three year term. Extension work, including workshops and the sending of casts on tour will be continued and expanded with this renewed support.

Clothing for Refugees

Overseas relief agencies issued an urgent appeal for used clothing last month, as demands increased and supplies dwindled.

The demand is so great that the bins at the Overseas Relief Depots are emptying fast and it is impossible to keep the bales moving unless supplies keep coming in

Poorly clad refugee children roam the streets in many countries looking for food and clothing, and church bins are empty.

steadily, the United Church's Overseas Relief Committee said. The church recently allocated $100,000 in cash grants for places of greatest distress. In addition, 121 tons of clothing were shipped last year.

Any good used clothing will be welcomed at the church's two depots, 100 Simcoe St., Toronto, and 111 Victoria Drive, Vancouver. Money for shipping charges should be forwarded at the same time, at the rate of 10 cents per pound.

Centennial for Methodists

Gustaf Levek, converted by the Methodist Church in the United States, returned to his native Finland as a missionary in 1859 and started the Methodist Church there. This year the centenary will be celebrated, the highlight to be special services in August in Vaasa.

While the official Finnish religion is Lutheran, the Methodists number 3,200 in 30 congregations served by 25 ministers. This small church has health and social service institutions; two children's homes; three homes for the aged, a new one to be dedicated this fall; two small hospitals, and a seamen's mission. It has sent missionaries to Africa and Pakistan.

Thanksgiving in Hawaii

The oldest church in Hawaii, the famous Kawachao, founded in 1819 by Congregational missionaries from New England, was the scene of an interdenominational thanksgiving service recently when Hawaii became the 50th state in the United States of America.

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AMAZING GROWTH

(*Continued from page 7*)

ent, and little or no expansion of any nd."

Well, there is now; tremendous expan-on!

New Canadians

In addition to the birth rate, and the orn again" rate (there were 67,000 aptisms, 40,000 conversions, and 55,000 eceived by transfer of membership in 957), 1,816,000 New Canadians have come Canada since war's end. This has made ecessary a big expansion in non-Anglo-axon work, especially in the downtown urches. Many of the new people head the heart of the great cities.

This month 80 workers from downtown nd institutional churches, supported in art at least by Home Mission grants, will eet for a three-day conference to study eir policies and work.

The United Church's work on this front as kept pace with the growth elsewhere. n the Kitchener area new work has been pened up among the Hungarians. Two ew Finnish-language ministers have come work for the Board of Home Missions mong new Finnish Canadians.

Downtown Vancouver's First Church, hich has been serving well in many areas ith radio, welfare and other ministries, becoming a vigorous centre for language ork too, with ministers now serving the utch and Slavic people. In Montreal new ork is being done among the Serbian new-anadians. Home Missions also promotes uiet work among B.C.'s Doukhobors in he Russian tongue.

The Gospel is preached in about 20 anguages and work carried on in over 30 ongues in United Churches every week. ●

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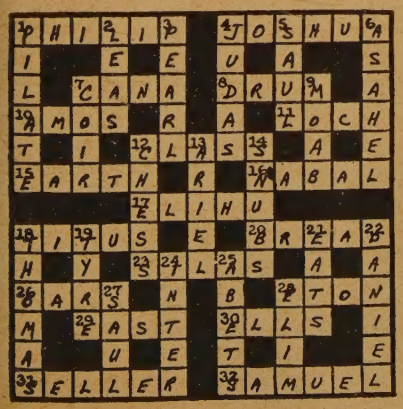

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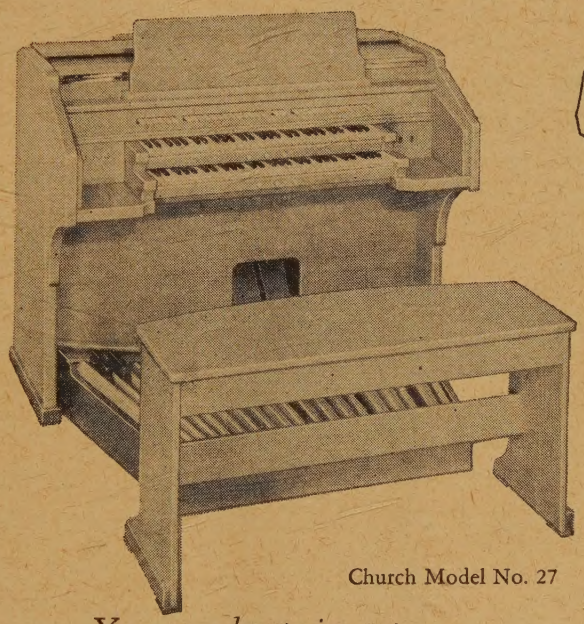
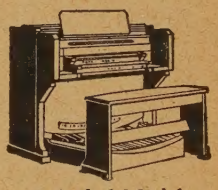


Church Model No. 27



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THE UNITED CHURCH OBSERVER
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BIRTH

VOGAN—Rev. and Mrs. Lindsay Vogan announce the birth of Michael Andrew in the hospital, in South Weymouth, Mass., on March 26th, a brother for Philip, Sandra and Stephen.

1. HELP WANTED

CAPABLE lady for position of Bursar in a residential girls' school. Bookkeeping experience necessary. Duties to begin at once. Apply, The Principal, Ontario Ladies' College, Whitby, Ont.

DEACONESS OR ASSISTANT MINISTER

CHALMERS United Church in downtown Ottawa seeks a Deaconess or a young minister to assist in all areas of work, with special responsibility for Christian Education. Please apply, giving references, to—Dr. F. J. Alcock, c/o Chalmers United Church, 398—Third Ave., Ottawa, Ontario.

EDITORIAL position is open for a person interested in working for the church in the field of educational and recreational publications. University background required, preferably with specialization in English. Courses in religious knowledge or seminary studies in theology, plus active participation in local United Church, are desirable qualifications. Experience in teaching or journalism would be particularly helpful. Write the Editor-in-Chief, Dept. of Sunday School Publications, The United Church House, 85 St. Clair Avenue East, Toronto.

HOWARD PARK United Church, Toronto, requires the services of Deaconess or lay Christian Education full-time worker. Those interested please contact Ian McMurray, 15 Anglesey Blvd., Islington, Ont., BElmont 1-1781.

MIDDLE-AGED woman as housekeeper - companion for semi-invalid lady in small Ontario village. Convenient apartment. Good home for right person. Apply Box 116, THE UNITED CHURCH OBSERVER.

MINISTER, recently bereaved, and son 13 years of age, serving a rural charge in the Bay of Quinte area, requires suitable housekeeper. Please give two references and state salary expected. Write Box 117, THE UNITED CHURCH OBSERVER.

SINGLE man to give piano lessons to large area in rural Saskatchewan, also lead choirs. Splendid opportunity for Christian service. Reply, giving age and experience, to Box 112, THE UNITED CHURCH OBSERVER.

1B. RETIRED OR RETIRING MINISTERS

GRANTHAM United Church, St. Catharines, requires retired minister beginning July 1st, 1959. Write Mr. E. G. Bailey, Grantham United Church, 415 Church Road, St. Catharines, Ont.

2. EMPLOYMENT WANTED

FARM or other families desiring Protestant girl housekeeper write Miss Gertrud Siemens, Verdener Str. 9, Bremerhaven-G, Germany, or Miss Ursula Kuemmel, Buergermeister-Smid-Str. 234, Bremerhaven-M, Germany. Can teach German.

2A. PULPIT VACANCIES

ATWOOD (Ont.) 3-point Pastoral Charge, vacant June 30th. Furnished, oil-heated manse and complete school facilities. Interested ministers please contact Recording Steward, Silas Smith, Atwood, Ontario, R. R. 1.

BOURLAMAQUE - MALARTIC: 2-point charge in N.W. Quebec mining towns, 17 miles apart. Furnished manse will be provided. Starting salary not necessarily minimum, travelling allowances. Vacant July 1st, 1959. Interested ordained ministers contact W. J. Shaver, Bourlamaque, Que.

BRADWELL, 3-point charge, 30 miles from Saskatoon on good highway, desires retired ordained minister. 9-roomed, comfortable manse; 60 families. Salary $2,500.00. Interested ministers contact H. L. Voice, Bradwell, Sask.

2A. PULPIT VACANCIES—Continued

CAMLACHIE Charge, Lambton Presbytery, vacant June 30th, 1959. Salary above minimum, comfortably furnished manse with modern conveniences. Collegiate bus. Interested ministers kindly contact Mrs. Geo. N. Dingle, Camlachie, Ont.

COLD LAKE - GRAND CENTRE, Alta., Pastoral Charge, vacant now. Church in Cold Lake; Grand Centre congregation anticipate building. Challenging and needy field. Write Dr. E. M. Savage, Box 158, Cold Lake, Alta.

DUGALD, Manitoba, 4-point Pastoral Charge. Furnished manse, stoker heat. School, Grades One to Eleven. Fifteen miles from Winnipeg on good highway. Vacant June 30th, 1959. Interested ministers please write to A. W. Harvey, Oakbank, Manitoba.

DUNDALK Pastoral Charge requires a full time minister, duties to commence July 1st, 1959. Salary, including travelling allowance, $4,500.00. Interested ministers please contact Dan E. Ritchie, Chairman Pastoral Relations Committee, Dundalk, Ontario.

GUELPH, Ontario, Paisley United Church, vacant from July 1st, 1959. Interested ministers please write Mr. E. K. Smith, Recording Steward, 16 Dufferin St., Guelph, Ontario.

INNERKIP three-point charge, Oxford Presbytery, 7 miles from City of Woodstock, vacant June 30th. Salary $4,000.00 including travel allowance. Furnished Parsonage, oil heat, modern conveniences; modern Public School, Collegiate bus. Recording Steward — E. R. Shelby, 847 Grosvenor Street, Woodstock, Ont.

IVAN - Vanneck - Komoka Charge, Middlesex Presbytery, desires ordained minister July 1st, 1959. Write Wm. Tunks, Recording Steward, Komoka, Ont.

KINISTINO, Sask., self-supporting charge, excellent schools, hospital; above average furnished manse. Prosperous parkbelt area of Sask. Requires ordained minister June 30th. R. G. McPhee, Kinistino, Sask.

LEADER-Sceptre-Abbey, Sask., Pastoral Charge, vacant July 1st, 1959. Seven points, served by Minister and Lay Supply. Leader manse, fully modern. High School and Hospital. Salary $4,300.00 including travel allowance. Interested ministers please write Secretary Pastoral Relations Committee, Mr. John W. Hale, Box J, Lemsford, Sask.

LONDON, Centennial United Church will be vacant June 30th. Interested ministers contact Mr. A. M. Whitfield, 1240 Osborne St., London, Ontario.

OSGOODE - KARS vacant after June 30th; near Ottawa. Red brick manse with modern conveniences. Salary and travel $4,000.00. Interested ministers please write Earl Sherbino, Osgoode Station, Ont.

OYEN (Alta.) four-point Charge in Drumheller Presbytery, vacant July 1. Furnished modernized manse, natural gas heat and cooking; centralized school, on main line railroad and highway. Salary $4,140.00 including travel allowance. Interested ministers please write or telephone Oscar Berg, Secretary Pastoral Relations Committee, Oyen, Alta.

PORCUPINE PLAIN, Sask., 3 - point charge, vacant July 1st. Interested ministers please write Velma Shaw, Recording Steward, Porcupine Plain, Sask.

SHEDDEN, Ontario, three-point charge vacant June 30th. Address inquiries to W. G. Blewett, Chairman Pastoral Relations Committee, Shedden, Ontario.

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary above minimum, manse close to school and store. High School bus service to door. Address inquiries to Francis Pease, Merlin, Ont., R. R. 2.

SPENCERVILLE - ROEBUCK, two-point pastoral charge, Dundas - Grenville Presbytery, vacant July 1st, 1959. Interested ministers write to Mr. James Bennett, Spencerville, Ont.

SPERLING - HOMEWOOD (Man.) two-point Charge for July 1959. Large manse. State salary. Apply A. L. McCutcheon, Homewood, Man.

STE. ADELE Pastoral Charge, Montreal Presbytery, vacant May 1st, 1959; beautiful new furnished manse on lakeside; good schooling. Rapidly growing Laurentian resort community, above minimum salary. Interested ministers please write to Mr. R. Latté, Secretary, P.O. Box 144, Ste. Adele en Haut, Que.

TOTTENHAM, Ontario, 2-point pastoral charge; situated 40 miles from Toronto. Furnished parsonage, oil heated, modern conveniences. Public School and Collegiate bus. Charge to begin July 1st. Apply to Harvey Simpson, or Samuel Hastings, Tottenham.

2A. PULPIT VACANCIES—Continued

VIRDEN-WALLACE (Man.) two-point Pastoral Charge, Brandon Presbytery, vacant July 1st, 1959. Interested ministers please contact D. A. Gray, Virden, Man.

WARWICK, Ontario, 3-point charge, vacant June 30th; furnished parsonage, modern conveniences, on paved road, graded Elementary and Secondary School buses at door. Elmer Watson, R. R. 2, Wyoming, Ontario.

WELLAND, Ontario, Wesley United Church, Niagara Presbytery, vacant July 1st, 1959. Interested ministers please write to Mr. Harold M. Rice, Chairman of Pastoral Relations Committee, R. R. 2, Welland, Ontario.

WESLEY UNITED of Beebe, Quebec, invites ministers to apply for the charge, open July 1st. Ministers who enjoy the beauty of lakes, mountainous countryside, and excellent educational facilities should inquire regarding other advantages. Kindly contact W. B. Haselton, Beebe, Que.

ZION MOULTON, Niagara Presbytery, 3-point pastoral charge, vacant July 1st. Manse on Highway 3. Inquire Alex Milburn, Recording Steward, R. R. 1, Lowbanks, Ont.

4. PULPIT SUPPLY AVAILABLE

PASTOR of 1,000-member New York Presbyterian Church will supply pulpit July for use of parsonage. Must be near swimming, in Eastern Provinces. Have 12-year-old daughter. Write Box 119, THE UNITED CHURCH OBSERVER.

YOUNG minister available for summer supply July or August—in Alberta. Box 114, THE UNITED CHURCH OBSERVER.

5. CHOIR PERSONNEL

BARITONE Soloist required by Trinity United Church, Burlington. Attractive salary, large choir—no evening service. Write Chairman of Music Committee, 479 Elizabeth St., Burlington, Ontario.

CENTRAL Saint John City Protestant Church requires Organist, capable of directing Senior and Junior Choirs. Apply, stating qualifications, experience, salary expected, and when available, to Box 113, THE UNITED CHURCH OBSERVER.

ORGANIST and Choirmaster required for Knox United Church, Calgary, Alta. Rebuilt 4-manual, 72 rank, Casavant Organ. A 50-60 voice mixed choir. Please state experience and qualifications, and interest in development of Junior Choir. Adress all replies care of Music Committee.

ORGANIST - CHOIRLEADER required for Knox-Metropolitan United Church, Regina, Sask. Church seats 1,200. Large three-manual Casavant Organ in excellent condition, rebuilt in 1955. Teaching facilities if desired. Applicants please state age, qualifications, experience, date available, and salary expected. Direct reply to Chairman, Music Committee, Knox - Metropolitan United Church,, Regina, Sask.

ORGANIST - CHOIRMASTER for Scarborough Junction United Church required July 1st. New church building with electric organ to be opened in September. Apply, stating qualifications and pertinent particulars, to Mr. K. Broom, 105 Roebuck Drive, Scarborough, Ont.

6. ASSISTANT MINISTERS WANTED

ROYAL YORK ROAD United Church, a suburban congregation in Etobicoke (Metropolitan Toronto) is seeking applications for the position of assistant minister, with special responsibility in the field of Christian Education, appointment as of July 1st, 1959. Write Rev. J. R. Hord, Minister, or Mr. W. W. Lasby, Secretary Pastoral Relations Committee, Royal York Road United Church, Toronto 18, Ont.

7. CHURCH SUPPLIES & EQUIPMENT

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CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

7A. STAINED GLASS

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of rich glowing colours, traditional in design. Send sizes of window, for estimate, freight paid. Illustrated booklet post free. The Church Craft Studios (G. Maile), 367 Euston Road, London N.W. 1, England.

8. ORGANS, MUSICAL INSTRUMENTS

A-AARIA ORGAN AND PIANO CO. Pipe Organs tuned, built, rebuilt, remodelled or newly installed by organ experts. For free estimate and further information write to A-Aaria Organ and Piano Co., Box 183, Station "K", Toronto 12, Ontario, or telephone Newmarket, Ont., TW 5-9944.

PIPE ORGAN (new) for small church or chapel. Two manuals and pedals—14 stops, finishing in oak or mahogany. Prox. $3,000.00. Pipe Organ (new) for medium sized church. Two manuals and pedals—23 stops, finishing as above, prox. $6,000.00, depending on transport and installation conditions. All Pipe Organs fully guaranteed. South East Organ Company, 33 Harrison Ave., Port Credit, Ontario.

8A. STAMPS

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BOOKS, used and new. Dogmatics, Bible, Liturgy, Patristics, Devotional, etc. Lists free. Prices about half Canadian prices. Also communion chalices in sterling silver. Pax House (Ian Michell), 29 Lower Brook St., Ipswich, England.

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STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19.

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$260 Auditorium Seats in sections of 5. Apply Elmwood Avenue Presbyterian Church, London, Ont.; attention Mr. E. G. Carroll.

11. RESORTS, TOURIST ACCOMMODATION

SPECIAL RATES FOR CHURCH GROUPS, MAY AND JUNE

CLIPSHAM LODGE, Muskoka, modern cabin resort, less than 100 miles from Toronto on Sparrow Lake through which flows Severn River, the most beautiful section of Trent Waterway. Good fishing; boats, safe bathing. Recreation facilities, dining-room; home-cooking. $35.00 to $40.00 weekly. Write for folder—Stan Clipsham, Kilworthy, Ontario.

COTTAGE for rent, Aug. 15th - Sept. 7th. Safe private beach, good fishing; fully equipped; four miles from Tobermory. Thirty-five dollars per week. Write or phone Rev. Stanley A. Woodcock, Owen Sound, Ont.

COTTAGES at Sauble. Hard sand beach on Lake Huron. Two and three bedroom cottages, running water, etc., clear view of lakefront, just south of entrance. Lots of room. Season, month, two weeks. Low off season rates. Arthur Davidson, 239 — 5th St. East, Owen Sound.

SEASIDE HOUSE, METIS BEACH, P.Q.

FOR a healthy, relaxing summer holiday on the scenic Gaspé Coast. Excellent cuisine, sandy beach, spacious grounds, golf, tennis, trout fishing, free from hay fever. No liquor license in the village. Moderate rates. Reserve accommodation now for the family. F. J. Astle, Mgr.

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11. RESORTS, TOURIST ACCOMMODATION (continued)

LAKEVIEW HOUSE, 1891 - 1959, an ATRO Resort. A fine family resort on the South Shore of Lake Simcoe, good highways and bus service, 50 miles from Toronto. Children's Supervisor with planned programme for July and August. Open to groups, mid-May, June, September. Spacious lawns, heated buildings, good food, golf course, bowling greens, safe swimming. Information on request—Mrs. Viola Sanders, Lakeview House, Jackson's Point, Ontario.

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100 miles from Toronto—is situated on Stoney Lake (Crowes Landing) in the Kawartha's. A scenic wonderland, an ideal place for a restful vacation. Modern lodge and cabin accommodations, good food, pickerel, bass and muskie fishing; recreation; sandy beach. Rates $32.50 - $55.00 weekly. **Space available for spring and fall church groups.** Information on request. Russell Cooke, 330 George St. N., Peterborough, Ontario.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors. Warren Lawrence, Pike Bay, Ontario.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SOUTHAMPTON, lakefront 2-bedroom cottage; inside conveniences—town water, screened and glassed sun porch; electric stove, large living-room. Immaculate. Mrs. J. Burnett, 15 Blyth Hill Road, Toronto 12.

11A. TOURS

EUROPE — RETURN TRIP ONLY $395.00

YOU may fly from Toronto to London or Munich August 10 — Sept. 8, 1959. Write or phone Rev. H. Rueger, Howard Park United Church, 58 Marmaduke St., Toronto 3, Ontario. RO. 6-2666.

13. REST HOME

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14. WANTED TO RENT

STUDENT minister and wife would like to rent moderately priced apartment while attending University of Toronto, starting September 1959. University vicinity preferred. Box 118, THE UNITED CHURCH OBSERVER.

15. FOR RENT

RYERSON BEACH SUMMER CAMP
Normandale, Ontario

A CAMP SITE operated by Hamilton Conference is available for rental from August 15th to August 28th. United Church groups, or other denominational groups, or acceptable organizations desiring to rent the camp site for one or two six-day camps, an eight or ten-day camp, please contact Mr. Archie Horn, 15 Millen Ave., Hamilton, Ontario. Terms available on request. Excellent facilities.

16. PROPERTY FOR SALE

FOR SALE—Tourist Camp, boatel, tents, boats, bait business; pickerel, bass, pike; 50 mile waterway on trans-Canada highway; very reasonable. Write Artona Beach, Pembroke, Ontario.

20. ACCOMMODATION AVAILABLE

SPACIOUS, attractive residence, East End, has vacancy for one lady 65 - 75 years of age interested in co-operative living. (Toronto resident only.) Phone RO. 6-4732.

21. ACCOMMODATION WANTED

FINAL year Emmanuel theology student plus wife and daughter requires living accommodation for coming school term. Box 115, THE UNITED CHURCH OBSERVER.

22. SUMMER PARSONAGE EXCHANGE

EXCHANGE for one month in summer desired by United Church minister, Coaticook, Eastern Townships near lakes, with minister in Toronto area, but would consider anywhere. Write Box 105, Coaticook, Que.

23. MISCELLANEOUS

ATTENTION COUPLES CLUBS

DESIGN a Club Pin in a Dominion wide contest. For entry forms write: Gaetz Memorial United Church, Couples Club, Red Deer, Alta.

24. PERSONAL

HEARING IMPROVED

FOR many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F., Box 306, Station F., Toronto 5.

24. PERSONAL—Continued

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25. SERVICES OFFERED

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Dates to Remember

Special attention is to be given to the needs of ministers in the field of pastoral counselling at this year's summer workshop of the American Institute of Family Relations at 5287 Sunset Blvd., Los Angeles, Cal., August 3 - 15. Dr. Paul Popence, general director, will again be in charge of the faculty among whose members will be the Rev. W. H. Genné, executive director, Department of Family Life, National Council of Churches.

Publishing House Notes

THE United Church House, newly opened Headquarters of The United Church of Canada at 85 St. Clair Avenue East, will accommodate all Departmental offices of the Church with the exception of those of The Publishing House. Mail orders for subscriptions to any or all publications and for books and supplies should continue to be addressed to 299 Queen Street West, Toronto 2 B.

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